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The Holy Scriptures

The fourth article of faith of the Pentecostal Church of the Nazarene is on the Holy Scriptures. It reads. "By the Holy Scriptures we understand the books of the Old and New Testaments, given by divine inspiration, revealing the will of God concerning us in all things necessary to our salvation; so that whatever is not contained therein is not to be enjoined as an article of faith."

This article, as brief as it is, which quality we greatly admire, covers the essential points on this important subject. It clearly states the (1) inspiration; (2) the exclusive revelation; (3) and the necessity of the Holy Scriptures. The first point certainly needed safeguarding in the article of a church, which is here done. It says the Scriptures were "given by divine inspiration." This protects the question of inspiration so widely and so recklessly assaulted these days. The divine inspiration of the Bible carries with it the divine authority, the authenticity and the divine necessity to salvation of this revelation of the will of God. No statement could be made too strong on these points in an age when the pride of intellect and love for sensation and novelty lead men to the most shocking and irreverent attacks on the divine authority and inspiration of the Holy Scriptures. The great battle of the day is on these very points. There must be a reinstatement of the Bible in the confidence and reverence and love of the public as the very and only revelation of the will of God, divinely inspired and authoritative, and alone essential in the salvation of men. No church starting out with a compromising tone on these points could succeed in trending the thought and the conscience and the faith of men back of these moorings, which alone are safe in the matter of the salvation of men from the thralldom of sin.

Its solitariness as a revelation is also stated here which is well. There be divers cults and sects and false faiths which pose as based upon some kind of a revelation from God. These are all false and misleading and by the plain terms and implications of this article all such are renounced and denied. There is but one revelation to man, and that is this Holy Book. This one and only revelation is alone necessary to salvation, and nothing not contained therein is to be enjoined as an article of faith. This is plain and emphatic and very terse. There is nothing dubious or hesitating or lacking in this statement. Brief as it is, it comprehends everything necessary in a statement of the Holy Scriptures.

The Pentecostal Church of the Nazarene has a mission to perform in restoring the Bible to the full and reverent credence of all men. This fight is on, and it is a relentless one. The devil, in his warfare against the supernatural, strikes at this element of the Bible as necessary to the accomplishment of his plan to discredit the supernatural. The book is supernatural in its inspiration and is full of supernatural facts, history and teachings, and such a book discredited it is an easy work for him to complete his work of sending mankind back into mere rationalism and materialism and naturalism. Thus he would get rid of God, and have free reign with man and reduce him to the sad despair and woe of hopeless paganism and superstition.

We are glad we send forth such a note of certainty and faith on this all-important point. Let us stand heroically by a whole Bible, divinely inspired, and authoritative and authentic, and all-sufficient as a rule of faith and practice. If we honor His

Word, God will honor us, and use us in His great work of human redemption. Thus alone can we get or retain the full power requisite for the successful prosecution of the wonderful mission on which we are sent. Unsound or untrue on this Bible question we will be lame and limp everywhere. This is just the trouble with so many of the old churches today. They have, in the person of so many of their clergy, retreated before the assaults on the Bible, and have given uncertain sound and equivocal testimony have destroyed the belief of men in the Word, and thus the very foundation has been wrecked. If the foundation of faith be thus destroyed, how can there be a superstructure of faith or life of obedience?

A Comparison Suggested

The question is raised whether the gospel of holiness is reaching the people and producing the results it did ten years ago. In answering this question one must take into consideration several things. Without stopping for explanations, perhaps most of us would say on the presentation of the query that it is not. Many things seem to point to a partial diminution of zeal and of results in the general movement. The numerical results do not seem to be as large from the great campmeetings and revivals as formerly. We hear a general complaint of more or less of a decline in such results. Many places where there used to be great and successful camps ten years ago now have small meetings and in some cases they have ceased to be held. The evangelists, as a rule, bring in reports in harmony with this view. So far as these points prove anything, the facts seem to indicate a loss of zeal and numerical results.

On the other hand, we are to take into consideration that there are causes for a measure of this seeming loss. It is a question whether a campmeeting can be made perpetual with unbroken success in numerical results. In the first place, the material will become in a degree used up where the meetings are annually attended with great numerical success. A very large proportion of the constituency will become saved. This will suggest that there would come at least necessarily a temporary lull or reduction in the number of people saved and sanctified. After a few years of such seeming loss of interest and results there may be expected a return of numerical prosperity in the meetings.

Again, there naturally ensues after a few years of a campmeeting's history a loss of the novelty which attracted many in its earlier history. This will work to the gradual subsidence of interest and attendance on the camp after the first few years. This does not fully account for the changes we have noticed in the camps but let it account so far as it may for these changes.

Again it is to be remembered that we are in a constantly increasing materialistic or commercial age. Everything tends to the augmentation of the interest in the material, and the obscuring of the moral and the spiritual. The minds of the people are more and more absorbed with the world. They have less and less tendency or disposition to give time or thought to matters of eternity. The churches have more and more become imbued with the spirit of the world, and correspondingly less imbued with the spirit of the Master. Preachers are finding their churches more worldly in their spirit and methods, and more and more difficult to swing into line in real

gospel work of soul-saving. These facts do not contradict the statement that there has been a loss of interest and results in the holiness movement, but they serve to explain in a measure why this may be a fact.

We believe in the case of the Pentecostal Church of the Nazarene the change has not been so manifest or so great as in the holiness movement outside its borders. We mean no invidious distinction in this statement. We only refer to a fact which, if true, should be matter of rejoicing and gratitude to all holiness people whether of our church or not. The results in our revivals have been in the main most gratifying and our growth has been steady and continuous. We hope and believe the statistics for the coming year will show up even better than the last year's.

With all the facts before us, we must not forget that we all have much for which to be thankful. We should thank God and take courage, and press the battle with renewed vigor and earnestness. Let us all come up to the help of the Lord against the mighty. In no age of this world's history have the hosts of God had greater and more formidable opposition to withstand than at the present. We need greater prayer and faith and courage than ever. God is not dead and He is still bigger than the devil.

A Com- plaining Brother

A young brother writes us complaining of certain prevalent practices in the altar work of the Pentecostal Church of the Nazarene. He thinks there is often entirely too much noise and confusion in our altar work, and that the demonstrations accompanying conversions or sanctifications are too much stressed, and sometimes are made a kind of test of getting through right. He says in one sentence: "Others who were sanctified with a shout and a whoop and yell wanted to saddle me with their experience, who was naturally of a quiet disposition, loving my Savior and God with all my heart. Right here Satan tripped me and caused me to think because I was not like others that I had lost the blessing."

This brief quotation from his letter, as well as the entire letter, does not favorably impress one with the spirit of this young brother. ~~We make all allowances~~ for his youth, and sincerely hope the verbiage he employs does him great injustice. He must be careful lest in seeking to cure what he esteems an error in others he is not betrayed into a worse error in his own spirit. However, we simply say that he gives us opportunity to say possibly a needed word on the subject.

It is very easy to run to one of two extremes in this matter. It is unfortunate for one to insist upon emotionalism in the work of getting souls to God. It is equally a mistake for us to be afraid of genuine emotion in seekers who come through. We can neither strive to have all to conform to a torrid or to a frigid method, insisting that they must either sweat through or freeze through. We oppose both plans. *We should have no plan* in the premises. We must simply seek to point the soul to God and instruct *out of the Scriptures* the seeker in the way of surrender to Christ.

We wish to say we believe there is too little of Scripture used often by workers at the altar, and if the Bible was more generally and more intelligently used there would be less to complain of in the matter of which our young brother writes.

We think, too, that often very incompetent persons engage in this altar work. Of course we would discourage no one who after prayer feels called especially to talk with a friend at the altar. But we do not think the leader of the meeting should so strenuously insist upon everybody instructing at the altar as to make the impression that if they refuse or fail to do so it is evidence that they have lost out. This practice will force some very earnest but possibly incompetent souls to engage in a work for which they may feel unfit, and to which they feel no special call. Teaching is a work which everybody is not qualified for. Altar work is largely a work of teaching. Every saved soul, we understand, has a message for the unsaved, but not every such soul can deliver that message at the altar.

We believe there is often too little prayer at the altar. Yet we have occasionally seen prayer pushed in a way, and with an insistence, which bogged a confusion in no way helpful to seekers or to those attempting to instruct the seekers. There is need of very earnest prayer on the special point of helpfulness to the seekers. Prayers should be brief and centered upon the specific work of leading into the light those at the altar.

We are tremendously certain there is entirely too little prayer on the part of altar workers at home in secret before they get to the

altar for work. There is needed much prayer for special equipment for this delicate work of leading and instructing souls at the altar. We can not see how one can get his consent to engage in it without much previous prayer. If such opportunity has been lacking there should be an immediate turning of the heart to God in prayer on the spot before the attempt is made to do altar instructing. This is a point we would urge with emphasis. It is highly probable if there were more of such praying by workers there would be some very considerable relief from the evils of which our young brother complains.

Benefits of a System

We refer to the benefits of a financial system for church work. This is really necessary to the greatest efficiency and success in all ecclesiastical progress. We mentioned last week the utter recklessness which characterized most all churches in the matter of their finances. There is needed a certain system on the part of the individual members, as well as on the part of the individual churches. We treated more particularly last week the need of system with the church. There is as much necessity for system on the part of the individual church member.

The injunction of Paul is that "every one of you" lay by every week as the Lord has prospered. He makes it an individual matter. The fact that he makes it *proportionate* giving renders the mandate just and fair to all. He only requires according to that a man hath, and not according to that he hath not. No man can complain at this. He must settle that matter between himself and God. He and God know the facts and they must settle the question as to the exact amount that will meet the demands of the words "as God hath prospered him." No church board can dictate in this matter. If it could, the church member who is disposed to be unfair or untruthful in this matter would have a much easier time of it. He might succeed in deceiving his fellow man, but he cannot deceive God. It is God who has prospered him, and He knows just the ability of every one of His followers, and demands offerings according to His blessings upon each.

Let no reader rail against the tithe system, and plead that it is not obligatory today as a way of warding off the force of Paul's words. We are not discussing the tithe system now. We are discussing the words of the Apostle Paul, and no man can deny the present obligation of his injunction today upon the church or the justice and absolute fairness of his rule—"as God hath prospered him." This thought of proportionate giving is proof against the slightest faultfinding on the part of anybody. The point we make is that we are not doing this today and because of this lack the churches do not have the system they should. We hold that the churches should arrange a system for weekly or monthly payment of the pastor, and other bills of the church, even though the members fail in their plan for weekly payments to the treasury. Yet this failure on the part of the church members gives excuse to church officials for the shameful treatment the pastors receive often in the tardy as well as meagre compensation for their laborers. If the members practiced this proportionate giving, the church officials would be absolutely without excuse for their dilatory and irregular habit of paying pastors, which is so unjust and burdensome and expensive to the pastors.

We submit that this is not a matter simply of greater business order and more exact conformity to modern business methods and habits. It is a matter of honesty and justice and religion. If it would be irreligious to make your cook wait until the end of her year of toil for most or a very large part of her wages, it is equally irreligious to make your pastor wait a similar length of time for most or much of his pay. It is all the worse because you can treat your pastor thus unjustly and not your cook, simply because your cook would not submit to it and your pastor does, either because of an uncomplaining and self-denying spirit, or because he cannot help himself. In either case it is taking advantage of him, which adds to the sinfulness of the course pursued toward him by his church. These are plain words, but plain words are needed in this matter. We need common honesty in all our church business and we must have it. It is a burning shame that we treat faithful men of God in this way. Let there be a speedy change for the better. Let this reproach be removed from the church of God everywhere it exists. Let the laborer whom God declares to be worthy of his hire receive it when and as due him, just as our hod-carriers and draymen and cooks and garbage-gatherers receive theirs. This is not unreasonable, but is common justice.

:: THE EDITORS SURVEY ::

News Notes

Thirty-three hundred Baptists from thirty-five states, Porto Rico, and the Philippines, attended the great Baptist annual convention in Boston recently. They raised the debt of \$270,000 of their societies. Most notable in the meeting was the great success of the splendid gathering which showed that they have succeeded in the purpose of having one great, central, commanding body. This is in a degree a step toward a connectional bond in this denomination.

In the state of Washington a case was brought before the lower court by a Methodist pastor to compel the church to pay his salary which was behind at the close of the year. This court decided against the church. An appeal was taken, and the higher court reversed the lower court. This sustained the contention of the church that the close of the conference year cancels the deficit on the pastor's salary.

The celebrated decision of the Tennessee Supreme court by which Vanderbilt University was taken out of the hands of the church to which it belonged by every consideration conceivable, gave to the Methodist church a qualified right to confirm members of the board of trustees selected by the board to fill vacancies. The board of trustees have refused to submit the new members elected by them to the church authorities for confirmation. This is high-handed and shows a spirit of the earth earthy.

Sarah J. Bird, who died recently, was famed as a noted Bowery worker in New York for the past seventy years. She was familiarly known as the "Mother of the Bowery." This is certainly an enviable reputation to be known so affectionately as a helper among the most helpless and needy in the lowest dregs of our most wicked city.

The Baptist Year Book for 1913 shows that there are 1,408 churches out of the 6,064 which pay salaries of \$500 or less. Also that 3,534, more than half of the total number, pay salaries of \$1,000 or less. During the last twenty-five years the increase in the cost of living has been more than forty per cent, while it is claimed the increase in salaries has been only three per cent.

J. Frank Hanly, former governor of Indiana, and Oliver W. Stewart, of Chicago, belonging to the "Flying Squadron," a body of temperance orators who intend a whirlwind campaign in this country for national prohibition, spoke in Kansas City recently.

John D. Rockefeller has given \$2,500,000 to the Rockefeller Institute of Medical Research, which brings his total contributions to this institution to date to the sum of \$12,550,000.

Doctor Phelan, editor of a Catholic paper called the *Western Watchman*, who is celebrated for his hatred and insulting denunciations of Protestants and American institutions, has met with a rebuff. His superiors in ecclesiastical authority have put a muffler on him, and hereafter he will speak with much more circumspection. This, however, will not be with reference to his vituperation or villification of things Protestant or American, but only when he speaks of his superiors, the bishops of his church. He can still say when

there is a conflict between this government and his church, as he did say once, "To hell with the government," and any such expressions of treason and insult as he pleases. He must be careful only to be deferential to the "princes of the church."

The great Baptist Young People's Union, which met in this city last week, was largely attended. There were large delegations from nearly all the states. Kansas City seems to be the leading convention city in this country.

The Fourth of July, so far as Kansas City and environs were concerned, seems to have been truly a "sane fourth." There was general observance of the day in the way of closing of business houses and excursions, but very little fireworks or recklessness was noticed.

Rev. H. M. Chambers, District Superintendent of the Kansas District of our church, visited Kansas City last week. He attended the Board meeting of First church on Thursday night, and preached Friday afternoon and evening. Brother Chambers has very much on his heart the matter of there being raised a sufficiency of Home Mission money to make possible the entering of numerous open doors which now invite the District Superintendents to enter for the organizing of churches, but which they are prevented from entering for lack of funds. This is a matter of supreme importance, and stands at the very door of the largest success of most if not all our District Superintendents in the work of opening up new fields. We sincerely trust that this matter may receive the serious and earnest and prayerful consideration of our district assembly and of all the district assemblies.

Rev. J. J. Ballinger has been doing some very strong preaching at the First church in Kansas City as supply during the illness of the pastor, Rev. A. S. Cochran. Brother Ballinger is a strong and very thoughtful preacher, and will make his mark in the Pentecostal Church of the Nazarene, to which church he came from the Methodist church a short time ago.

It is a serious question whether we are not, as Nazarenes, spending more in proportion on campmeetings than we are in Home Mission money for enterprising new churches in territories where help is needed. This ought we to do and not leave the other undone. Duties never conflict, but one duty should not be allowed to absorb energies and funds to the neglect of other interests of vital moment.

If we as a church have any mission it is to spread Scriptural holiness over this land. We are equally committed to the plan of spreading it in an organized way—that is, by the constant establishment of new churches. If we hamper our District Superintendents by lack of Home Mission money by which they can enter the many effectual doors which are open and calling to us to enter, it seems to us that we will be defeating most definitely the very end for which God has called us into being.

This is certainly a busy time with our District Superintendents. The weather is hot, and it is tiresome to travel and preach constantly in such weather. These worthy men of God find no time to stop or rest. The op-

portunities for work and the needs of the field appeal to them so that they cannot stop or spare themselves. Let us stand by them and supply them with the means for establishing new churches and manning them efficiently that the work may grow on solid and substantial lines. There is no position in our church of greater responsibility or involving harder work or affording greater chances for enlarging the church's influence than the District Superintendency. We are more and more impressed with the marvelous possibilities of this office, and of the need of placing in the hands of those filling it the necessary funds by which alone they can make full proof of their ministry.

We have no very recent word from Dr. E. F. Walker, but trust he is doing well and rapidly convalescing. The church needs the services of this servant of God, but we must not allow him to get back to the field before he is able to do so.

Rev. A. S. Cochran is still quite sick at his residence. He has been able to sit up a very little recently, but is not materially improved. We devoutly hope and pray he may realize speedy improvement and final and complete recovery. He is a valiant servant of the church and needed in the field.

Our Senior General Superintendent, Dr. P. F. Bresee, by the illness of Dr. Walker and the absence of Dr. Reynolds, has had his summer's work very greatly increased. He needs the special prayers of the church that he may have the strength to stand this extra strain, and be blessed specially of God in these various fields which he is visiting. He is a marvelous worker, and can stand a wonderful amount of work. He is receiving a hearty welcome everywhere he goes.

We wish Brother Imhoff great success in the evangelistic field, to which he is to devote his summers after this year. He is to cease being pastor of Hutchinson, and teach in the college, and during vacations evangelize. We wish him many open doors and great blessing.

The returns from the Income tax are proving disappointing. Instead of there being receipts of \$54,000,000, as was expected, there was only received \$30,750,000.

In a fire which consumed a livery stable in Kansas City recently three men were burned to death. Three men were saved by a bulldog. The dog, aroused by the smoke and heat, pulled vigorously at the trousers of one of the men who had befriended him as a tramp dog wandering about with no home. This man thus aroused by the dog awakened the other men and they escaped with their lives.

President Wilson again refused an appeal of suffragettes that he endorse the movement for woman suffrage by an amendment to the federal constitution.

Joseph Chamberlain, whose death occurred recently, was a conspicuous figure in English politics. He was long a leader in Parliament.

A life-long and very dear personal friend of the writer died last week in the person of the Rev. S. M. Cherry, a member of the Tennessee Conference of the Methodist Church, South. We extend our sincere sympathy to

his bereaved family. Brother Cherry was a true and faithful man and minister. He entered the experience of sanctification some twenty years ago, and stood true to the day of his death.

The entire church will welcome our dear friend, Dr. Reynolds, back home, which will not be so long now. He has had a successful trip, and has doubtless done a very great service to the cause of missions. He has had a hard and laborious trip and worked as is his wont, on his tour as he does at home, without sparing himself. We thank God for the journeying mercies He has granted him during this long and tedious and laborious tour. Let the church continue to pray for him until he is safe at home again.

Immortality of Errors About Holiness

It is remarkable that you cannot effectually put an end to errors about holiness. You may correct other errors, and cease to hear of them. You can correct false reports about persons or things, and make a success of it. Not so with the old and threadbare misstatements and misconceptions about holiness. George E. Cook, in the *Wesleyan Methodist*, once more in the interest of truth and Scripture, puts at rest a misconception about the sin question. He does in a strong and pointed way which we take pleasure in giving to our readers. Let it be known once and forever that God has provided in the blood of His Son for the definite and complete and final settlement of the sin question. Brother Cook says:

The professed church of Christ in general seems to have but a vague conception of the doctrine and experience of entire sanctification. We see symptoms of incredulity on the face of both professors and non-professors of religion when we express our belief concerning the subject, and they will quote Scripture which seems to their mind to substantiate their theory that we were conceived in sin and therefore can never be entirely delivered from the power and dominion of sin while here in this world.

It is said that Rev. B. T. Roberts was once asked, "Do you really mean to say that a man can live without sin?" "Why, yes," he replied, "and live quite comfortably, too."

Most people will admit that salvation will do something for us. It will at least save us from some of our old sinful habits, and, of course, we will be decent and respectable, but they will stoutly deny the possibility of being saved from all sin. We may not be able to convince such persons that they are wrong, but we want to ask, "Where and when are we to be delivered from all sin if not here in this present world?" We would be glad if some theologian or mathematician would calculate just precisely how much sin it will be safe for us to harbor in our hearts (if we cannot be entirely delivered from sin) and yet stand a good chance of being admitted inside the pearly gates.

"Why," you say, "how foolish; nothing sinful can ever enter there." Then we are forced to believe that we must be delivered from sin sometime, somewhere in the present world, for we do not believe in any such place as purgatory where souls can be purified. We believe that our characters will become eternally fixed when we leave this world. He that is filthy will be filthy still. Where, then, we ask, is our hope of heaven unless we believe that the blood of Christ is efficacious in the washing away of all our sins? Thank God, it is our blessed privilege to enter into that blessed experience where we know beyond all doubt that we are made "every whit whole." "This is the will of God even your sanctification." "Faithful is He that calleth you, who also will do it."

Standing the Test

Young men in getting launched in life have a hard time of it generally. Sometimes they

have very severe testings, and sometimes they do not stand these tests well. It is of the utmost importance that they be so prepared that they will not be taken unawares and fail. We often hear of these unexpected tests which shrewd business men frequently employ with young men who seek employment. It often transpires that a young man is rejected by a house, and is unaware that he has failed in a test to which he was subjected, and did not know of the test at all. Of course often the test is matter of clear apprehension to the seeker of work. The following incident is of a test which H. B. Claffin once used in the case of a man who sought aid of him in getting launched in business:

Horace B. Claffin, one of the most prominent and wealthy dry goods merchants of New York, was alone in his office one afternoon when a young man, pale and careworn, timidly knocked and entered. "Mr. Claffin," he said, "I have been unable to meet certain payments, because parties failed to do by me as they agreed to, and I would like to have \$10,000. I come to you because you have been a friend to my father, to my mother, and might be a friend to me." "Come in," said Claffin, "come in and have a glass of wine." "No," said the young man, "I do not drink." "Have a cigar, then?" "No, I never smoke." "Well," said the joker, "I would like to accommodate you, but I don't think I can." "Very well," said the young man, as he was about to leave the room. "I thought perhaps you might. Good day, sir." "Hold on," said Claffin, "you don't drink?" "No!" "Nor smoke, nor gamble, nor anything of the kind?" "No, sir!" "Well," said Claffin, with tears in his eyes, "you shall have it, and three times the amount if you wish. Your father let me have \$5,000 once and asked me the same questions. No thanks; I owed it to you for your father's sake."

The Light That Shines Farthest

The words "ye are the light of the world" are wonderful words. They show the marvelous power and influence of the Christian character and life. God would have us understand that we are the Bible the world reads. We are to be the means of the awakening and drawing of men to the uplifted Christ who waits to save and bless. The unsaved are like voyagers far out on the sea of life amid its storms and wrecks and lightning and perils. The ship is trying to weather these storms, but is dependent upon the light along the shores for guidance. We are these shore lights, and upon the steadiness and brightness and continuance of our shining depends the safety and final arrival in the desired harbor of these endangered ones. E. K. Vincent in *Pittsburgh Advocate* impresses this truth in the following:

In a dimly-lighted room a young man was busy weighing out leather for a dealer who had bought a heavy stock of the house which employed this clerk.

Standing on the other side of the counter, the dealer laid down a bill, and said: "You just have business down at the other end of the room for a moment or two. It will be all you will need to do. Then come back."

The young man looked up into the shrewd, tricky face which was turned toward him, an inquiring expression in his eyes.

"What will you do when I am gone, sir? I do not understand."

"Never mind that! The clerk that was here before you never did; why need you? It will not cost you anything if these scales give me good weight. I am paying a good price for this leather; ought I not to have a good fair weight?"

Quick as a flash the answer came back: "These scales shall never lie while I am here, sir! You will get what you say—good, honest, fair weight, but not a single ounce more!"

Dim though the light was in that room down in the basement, the whole place must have seemed radiant to the angel who was watching and noting all that was done there.

But the brightest light of all was the light that shone in the heart of that brave young

man. It was the light set by the hand of God, and it is the light which will reach to the very shores of eternity.

They tell of some wonderful searchlights in these days. In the time of the Spanish American War, messages were flashed more than twenty miles by one of these wonderful lights, and in 1893 a searchlight was on exhibition at Chicago which threw a beam of light that could be seen eighty-five miles, while one might read fine print by its gleam eight miles away.

But all these lights have their limitations. There is a place where the golden glow of the most powerful lamp is lost in shadow, but there is no end of the reach of a brave, manly, honest deed. Who knows but it may have stirred something in the heart of the man who tried to tempt the young clerk in the leather store which never was there before? God Himself will see to that. The thing for us to do is to hold up "the light which lighteth every man that cometh into the world," and leave the result to His keeping.

Settle It by Prayer

We believe prayer has a distinct value as a means of settling trouble between men in this world. We remember hearing a great Christian layman tell an incident showing this to be true. He had been very active in ridding his city of the licensed saloon, and the business of a prominent citizen, Colonel H—— had been greatly injured by the prohibitory law. (This greatly incensed him, and he vowed he would whip this Christian worker. Entering his business office with oaths and threats he informed him he had come to whip him. The Christian layman politely offered him a chair, saying as he did so: "Colonel, I have a habit of doing one thing before attending to any item of business, which I am sure you will not object to. I always kneel in just a word of prayer before taking up any matter. Will you please kindly wait a moment while I attend to this and please kindly kneel with me for just a moment?" The innate Southern courtesy of the irate colonel would not allow him to refuse this modest request and before he was hardly aware he was on his knees. Our Christian carried the colonel so fervently and lovingly to God that as they rose he walked straight out of the business house and to a friend on the street, who inquired if he whipped Mr. ———; he replied: "No. A man can't do anything with that fool if he gets him on his knees once." The following settlement of a difficulty by prayer is related by the *Boston Christian*:

Dr. Mose Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside, and the former said:

"Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer."

It was done, and when the prayer was over, the man who had sought the interview said:

"Now proceed with what you have to complain in me."

But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you."

The quarrel was settled from that hour; and there are several other difficulties that might be settled in the same way. Try it.

"Brother, would you tell that tale as readily, if it were about yourself, as you tell it about your neighbor? Honest, now!"

OPEN PARLIAMENT

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HIS is a question that is being answered in the affirmative by many holiness preachers and leaders of the present day. But I ask is this correct? For an answer we will refer to

Mr. Wesley's sermon on Matt. 7:15-20; of his sermons Vol. 1, number 32.

I believe Mr. Wesley realized the awfulness of hell, the terrible destructive element there is in sin, the importance of people being saved now, and the efficacy of Christ's blood to deliver from all sin, as very few religious leaders comprehend the same these days. Oh, may God wake us up! Mr. Wesley says, "Even babes in Christ are so far perfect as to not commit sin." All we who are straight in doctrine, teach that regeneration gives life to the soul, and sanctification as a second work of grace, gives health. It is a wonderful thing to have the soul healed, but how important that we retain that health. In order to retain physical health we have to use proper diet. How particular some of us are about our natural food! How careful we are of these bodies; what care we bestow upon them. All this is proper and right, but what care should we give these souls, immortal souls! With what force and meaning the words found in Matt. 10:28, come to our mind just now. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

Just as difficult as it would be for one to receive the blessing of entire sanctification under the teaching of a false prophet, a holiness fighter, just so difficult is it to retain the experience under such teaching! Was any one ever known to receive the blessing while under the direct influence of spurious teaching on the subject? Many of our holiness leaders declare that people have to come away from their churches to a holiness camp in order to get the blessing, and then tell them to go back to the holiness fighting churches and retain it. I am not a come-outer in the sense that I do not believe in churches, but I do believe in turning away from everything that endangers the soul, and I know of nothing so dangerous as counterfeit religion, sham holiness. May the dear Lord give us good sense enough to keep off the unseaworthy ships, those that are already condemned, and sail by the new ones that are being built to take their place. I have just finished my dinner, which consisted of fried potatoes, graham gems and honey. If I had been reliably informed that either of these dishes had been doped with poison, even a small percent, not even enough to cause death, possibly not enough to make me sick, I should have gone without my dinner or taken it elsewhere. And yet many people sit down to the table and allow the waiter, (preacher) to poke all kinds of poisoned food and dope on to their plates, and they gulp it down without any resentment. Later on they find themselves sick, wonder what the trouble is, go to a holiness campmeeting or convention, take an antidote, and get some relief, then they accept the advice of the preacher to go back to the same old table and gulp down more poison.

Possibly were it not for this very thing some camps would have to go out of business, as their work consists largely in repairing or warming over blasted experiences. Thank God for the repair shop, any way, but we do long some times to see the old mill turn out some new ground meal. We declare

False Prophets

Written by EVANGELIST EARL E. CURTIS.

Did Mr. Wesley Teach That God's People Should Sit Under the Teaching of False Prophets?

that many of our modern holiness camps are hard places to get new material through to definite victory. But to Mr. Wesley's sermon.

First, I notice he says "The false prophets, those who are commissioned to teach men the way to heaven, and do in fact teach them the way to hell, are as numerous as the locusts of Egypt, which did eat up the residue that had escaped, that had remained after the hail, so the false prophets devour even the residue of men that had escaped, that were not destroyed by ill example. Thus Jesus says, 'Beware of false prophets!' The false prophet is one who teaches a false way to heaven, a way which does not lead thither. Every broad way is infallibly a false one. Therefore this is one plain, sure rule: they who teach men to walk in a broad way, a way that many walk in, are false prophets. The true way to heaven is a narrow way. Therefore this is another plain, sure rule, they who do not teach men to walk in a narrow way, to be singular, are false prophets. The way to heaven is the way of lowliness, mourning, meekness, and holy desire, the love of God and of our neighbor, doing good, and suffering evil for Christ's sake. They are, therefore, false prophets, who teach, as the way to heaven, any other way than this. It matters not what they call that other way. They call it faith; or good works; or faith and works; or repentance, faith, and new obedience. All these are good words; but if, under these, or any other terms whatever, they teach men any way distinct from this, they are properly false prophets. Even all those, of whatever denomination, who encourage the proud, the trifler, the passionate, the lover of the world, the man of pleasure, the unjust or unkind, the easy, the careless, harmless, useless creature, the man who suffers no reproach for righteousness sake, to imagine he is in the way to heaven. These are false prophets in the highest sense of the word. These are traitors both to God and man. These are no other than the first born of Satan; the eldest sons of Apollyon, the destroyer. These are far above the rank of ordinary cut throats; for they murder the souls of men. They are continually peopling the realms of night; and whenever they follow the poor souls whom they have destroyed, hell shall be moved from beneath, to meet them at their coming!" These are the words of Mr. John Wesley, the founder of Methodism.

I cannot conclude without addressing a few plain words to those of whom we have been speaking. Oh ye false prophets! Oh ye dry bones! Hear ye, for once, the word of the Lord! How long will ye lie in the name of God, saying, God hath spoken; and God hath not spoken by you! How long will ye pervert the right ways of the Lord, putting darkness for light, and light for darkness? How long will ye teach the way of death, and call it the way of life? How long will ye bring unto Satan the souls ye profess to bring unto God? Woe unto you, ye blind leaders of the blind! For ye shut up the Kingdom of Heaven against men! Ye neither go in yourselves, neither suffer ye them that are enter-

ing to go in. Them that would strive to enter in at the straight gate, ye call back into the broad way. Them that have scarce gone one step in the ways of God, ye devilishly caution against going too far. Them that just begin to hunger and thirst after righteousness, you warn not to be righteous over much. Thus you cause them to stumble at the very threshold; yea, to fall and rise no more. Oh wherefore do ye this? What profit is there in their blood, when they go down to the pit? Miserable profit to you! they shall perish in their iniquity; but their blood God will require at your hands.

The Form of the Fourth

Written by S. L. FLOWERS.

"And he answered and said, Lo I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

IT cheers the heart and gives courage to press the battle in the face of every foe, when we take the time to look back over the past and see God's dealings with the human race. He has always had a few on whom He could pour His blessings, and in whom He could put dependence. A few of such characters appear here and there all down through the long years, from Adam to the present day. As we see them in history and revelation we are apt to forget that God is no respecter of persons, and that what He has done for and through one individual, He is able and willing to do through another. We are apt to look at these men of God as special favorites with Him; when the truth is, He is "looking for a man to stand in the gap." Oh that He might so come upon His children that they would see Him in all His glory and power; that they might see that He is even pleading to be admitted into their lives in such measure that He can use them as He has used these men and women of old.

I am fully persuaded that if the Lord could find another Moses, He would use him in as great a measure as He did the first one. Of course not in the same capacity, as this is not needed; but in as great a capacity, for it is plain that there is ample room for a great work now in leading the people of God out of the bondage of worldliness, ecclesiasticism, and other evils into which they have allowed themselves to drift. With equally as great a benefit to mankind, could all the great leaders of Bible times be reproduced in these days. May the dear Lord send some of them along soon.

The one secret with these men of old was the fact that they were always blessed with the "form of the fourth." He was equal to the infuriated, stiff-necked mob, the jealous, blood-thirsty king, the furnace of fire, the lion's den, the miry pit, the cross, the tomb, the Philippian jail, and, thank God, every other place and thing that dared to hurt or make afraid the Lord's little ones.

The Lord has not confined His great heroes of faith and power to Bible times. All down the ages to the present, there have been those in whose life and conversation could be seen the "form of the fourth." Oh what a blessing and encouragement such people are to one whose heart is hungry for the things of God. How different are those whose highest ideal is themselves, and in whose presence it is next

OPEN PARLIAMENT

to impossible to be serious, as their lightness is so prominent. It is said that one could not be in the presence of Wm. Bramwell for any length of time without feeling the presence of the "fourth," or the blessed Holy Spirit. His very life was a constant rebuke to anything light or frivolous. The same was true with Finney and others. I have heard several say, who knew Brother M. W. Knapp, that just a look from his deep, sparkling eyes was enough to make carnality quail. Was it Brother Knapp? No, it was the Holy Spirit shining through him.

Many are there of this great army to whom the "form of the fourth" should encourage the faintest heart, that God never has done for or through one of them a single work that He is not waiting now to perform through anyone with whom He can have His way.

A close study of these lives will show the fact that they were men who spent a great deal of time in secret devotion. Their praying was a habit. It became the main occupation of their lives, and thus by constant communion with the Lord they were admitted into a closer relation with Him than their fellows knew. Not because the Lord loved them better than others, but because they loved the Lord better than others. If the people of God spent as much time in secret communion with Him as they do in foolishness, a revival that would mean an addition of thousands of souls to His Kingdom would be the result.

I wish that everyone who reads this would purchase a copy of "Preacher and Prayer," by E. M. Bounds, from our Publishing House, and read it through carefully and prayerfully at least twice and then by the help of God follow its teachings on the subject of prayer. If you have a copy, and have read it, read it again and again, and then loan it and reloan it, and when it is worn out, buy another copy and read it and loan it till it is gone, and so on and so on. There is not a book, to my notion, on the market that so fills the bill as does this little one. It is fine. Get it and read it and heed it and it will do you good.

The "form of the fourth" convinced the heathen king. May the "form of the fourth," seen in your life, carry conviction to the unsaved.

Queries on Holiness

J. P. HILLERBY, in *Central Christian Advocate*

IN a recent number of the *Central* a pastor puts some pertinent questions on holiness as to its status with the ministry of the Methodist Episcopal Church, the definition and teaching on sanctification is almost exclusively confined to the Methodist ministry; no other leading church makes it a speciality.

From my childhood in 1845, when I was converted, and since that time I have been in touch with the great men of Methodism in England, where I began to preach—men whose history touched the life of John Wesley and who were his successors; such men as Robert Newton, William Arthur, Dr. Beaumont, John Smith, William Bramwell, and many others were under the fiery baptism. James Coughy visited England more than fifty years ago and went forth as a flame of

holy fire, and saw thousands saved. The most successful men and women in the last sixty years have been sanctified and have taught and lived holy lives; and of later years men of like zeal and love, such as Dr. Bangs, Bishops Janes and Hamline and Foster, J. Inskip, McDonald, Fowler, J. Smith, Janes, Wood and Haney with numbers of others who are holding up the standard of holiness. Indeed, the history of the Methodist church from Wesley until now will justify us in saying that the most devoted and useful men and women have been holy in heart and life, and that indifference to holiness in the churches is the millstone sinking the life of our membership into the sea of death.

An individual or a church that opposes real scriptural holiness is in the retrograde. Holiness does not teach fanaticism; supreme love to God produces the Christian life.

The questions presented by the brother are honest inquiries, and worthy of a thoughtful notice.

1. Why has it become unpopular to preach

Have faith in God

W. H. Raymond

Have faith in God, though dark may seem the night,
And hopeless be thy mission here below.
The clouds may gather, and lightnings flash their light,
And earth may shake with mighty thunders roar,
Know ye that He who rules the storm
Will keep and guide thee safely home.

Have faith in God, e'en through affliction's lonely hour,
When mighty billows over thee do roll;
And friends desert thee, and thou hast no power
To check the floods, that threat to overwhelm thy soul;
Hark! for the voice, from thou canst not see,
'Tis He alone can calm the troubled sea.

Have faith in God. Soon will the night be o'er,
And all thy sorrows then will flee away.
The clouds will break, the glorious sun shine forth,
And darkness will be turned to everlasting day.
Around His throne, with all the blood washed throng,
We'll swell the chorus of Redemption's grand old song.

the doctrine of entire sanctification in Methodist pulpits?

It has not, when presented in the spirit of love and without such constant repetition that wearies the hearers; and with a censorious spirit, and a dogmatical style which destroys the effects of any teaching.

2. Why is a preacher's pastorate short who preaches that doctrine, no matter how tenderly he preaches it?

Because a large number of our membership have been obtained in the modern way under some evangelist taking their hand on a proposition, and having no altar service at which seekers may be led to Christ by true repentance and faith into the experience of salvation. No soul that has come into the joy of salvation and the witness of the Holy Spirit is opposed to holiness.

3. Why have Methodist preachers very largely ceased to preach it?

Because they do not enjoy the baptism of the Holy Spirit which is the supreme quality of a preacher; and they fear their backslidden membership.

4. Why is it so seldom preached that many

charges in Methodism have not one single professor of the doctrine?

The answer to this question is only a small minority who are really born again in the charge, sometimes the preacher should be included.

5. Why is this, the greatest doctrine of Methodism—this distinctive doctrine of Methodism—becoming obsolete, when Wesley declared that "God had raised up this people to spread scriptural holiness over these lands?"

Because it is undeniable that the doctrines which involve real repentance, faith, and the new birth, with the accompanying witness of the Spirit, are ignored as well as sanctification. One is specially preached about as often as the other; and the truth is, the Methodist church is shorn of its strength. It is prospering in churches and schools, and is conducting great schemes for missionary work, but in spirituality its tendency is to the plane of formality. It must go its first work, or its candlestick will be removed out of its place. As a church we have the machinery, and with the baptism of fire on ministry and laity victory is ours.

The Cross the Christian's Altar

Written by G. W. BUGH.

"God forbid that I should glory save in the cross of our Lord Jesus Christ." (Gal. 6:14.) "We have an altar." (Heb. 13:10.) "The altar that sanctifieth the gift." (Matt. 23:19.) "Whatsoever toucheth the altar shall be holy." (Ex. 29:37.)

COMPARING the purposes of ancient altar worship with the precious effects of the cross of Christ, as preached by the Gospel of our Lord, we find an analogy so precise as to place them, the altar and the cross of Calvary, in like aspects before the world. In altar service there were several kinds of offerings. Chief above all were the many sin-offerings and the purging burnt offerings. Jesus was a sacrifice for actual transgression. In this sense the offering of His body on the cross was a reconciliation of

the world to God, conditioned upon faith and repentance. It was an atonement of liberty lost under the law. It meant pardon for sins, or justification with redemption.

The same sacrifice, moreover, stood as a burnt offering for Christian sanctification. We here submit a few Scriptures to show the analogy. It was St. Paul that gloried in the cross of Christ. For a first reason we set forth, that each priest shared of the sacrifices a portion as food (Heb. 13:10.) Jesus actually makes His body food and His blood a drink in the spirit (Jno. 6:53). The balance of the altar-sacrifice was consumed by fire on the altar, but Jesus as a sacrifice was crucified on the cross.

Rugged Calvary, as the seat of Christ's altar, or cross, was also represented in Exo. 20:24-25. "An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings * * and if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it."

But the greater analogy is in the purposes and effects of these sacrificial acts. The shedding of blood and its sprinkling was with a

view of both the remission of sins and the purging away of "dead works." (Heb. 9:14, 19, 23.) We have this saying, "Wherefore Jesus also that He might sanctify the people with His own blood, suffered without the gate," just as the sin sacrifices were burned without the camp. Read Heb. 13:11-12. But Christ suffered on the cross therefore the cross was consecrated, as were the ancient altars. (Exo. 29:37.) Jesus said: "Whosoever doth not bear his cross and come after Me, cannot be My disciple." (Luke 14:27.) This is Christ's consecrated way of life. (Heb. 10:19-20.)

Death is the penalty for sin; the Jewish sacrifice was a substitution for the sinner as it was slain and consumed upon the altar. So Christ was made a sacrifice for sinners, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. 5:21.) Therefore every penitent and believing sinner is justified, and has the promise of immortality. And this same sacrifice upon the cross for the Christian's altar sanctifies the soul: for the ultimate purpose is that Christ might "in the body of His flesh through death present you holy and unblameable and unreprouvable in His sight." (Col. 1:22.) The writer to the Hebrews says: "By the which will we are sanctified through the offering of the body of Jesus Christ," and then he adds, "This man, after He had offered one sacrifice for sins forever, sat down on the right hand of God." (Heb. 10:10-12.)

Under the law faith looked to an altar for hope and grace; but now the cross of Jesus comes into sight with the Son of man lifted upon it (Jno. 3:12). "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4.) No doubt Abraham's test sacrifice of Isaac was upon Calvary; at least it is here that we find our altar, our sacrifice, and redemption. We have peace through the blood of His cross. (Col. 1:20.)

BEEBE, ARK.

Looking for a Wife

Written by REV. C. H. LANCASTER.

A SENSIBLE man wants a woman who will make him happy. He is not simply on the lookout for a pretty face. It appears to us that in this fast age the average woman thinks that her happiness depends upon a pretty face, a beautiful new gown made in the latest style, and a beautiful bonnet.

There are many rich women in the world today who are idlers, and who have a habit of leaving their children to the care of hired servants. My opinion is that the everyday woman glories in her growing brood. She it is who "Bears sons to fight for her country's honor, and daughters to pray for peace." How true the saying, "She holds the safety of the Nation in her hands," and "The hand that rocks the cradle rules the world."

The formation of character, as a rule, depends upon the motherhood of the Nation. How greatly we need the woman who is "always mothering something!" She loves her children and her husband; she has no time for pampering the flesh or amusing the devil. She loves her home and wants to bless the world by having lived in it; her ideal is more than filling space.

Her life is filled with kind words, good deeds, full of compassion and mercy. Poodle dogs and other worthless pets find no place in her heart. Women love, and they want to be loved; they possess a natural womanly craving

for sympathy and something to love. It is strange that any woman who is a mother could turn away from her child, leaving it to the care of a colored servant, and bestow her foolish affection upon poodles, etc.

A western Congressman says: "While I was passing in front of a residence that cost hundreds of thousands of dollars, an elaborately-dressed woman came out. She carried in her arms a poodle dog, and as she stepped into her carriage, two of her servants, wearing high silk hats, bowed almost to their knees. One assisted her to enter the carriage while the other draped her dress about her feet. A moment later a negro servant came out wheeling a baby carriage, and I crossed the street to find that the baby carriage held the woman's little son. The thought of the woman holding the poodle dog, where the child should have been, while she gave the animal its morning outing, seemed inhuman to me as I thought of the child being taken out by the servant."

He further says: "But finally I decided that the poodle was more to be pitied than the child: it was in worse company. The sad part of the whole incident was that a mother smilingly could go away from her baby boy, while she cuddled and patted the insignificant little dog at her side."

A true American woman, a mother, gives her child her first and best thought. One who will not be inhuman. How sad it is that American women will bestow foolish affection on pets and poodle dogs, and thereby amount to nothing! God gives us mothers who love their children.

No sensible man admires a flirt. When you see a girl who runs to the postoffice a dozen times a day, flirting with all kinds of men on the street, in the postoffice, at drug-stores and depots, you may rest assured a sensible man will not marry her. Nine times out of ten if she ever marries she will be divorced from her husband in less than three years. So many girls are without ambition. They think success and happiness depend on being a "pretty little thing. To outshine somebody, to be more attractive in personal appearance than somebody else, to have more beaux and a better time than others, is about the sum and substance of the ambition of thousands of girls."

The following might be of interest to some: "A fifteen-year-old girl in a Lebanon county town, who was in the habit of going to the depot and flirting with the trainmen, succeeded recently in landing a beau. She gaily consented when he asked to walk home with her, but was a bit surprised when upon arriving there he boldly rang the bell. Her mother came to the door, and Mr. Traveling Man delivered a short lecture something like this: 'Madame, here's your little girl. I picked her up at the depot, a place where girls of her age should not go alone, unless on business. I have a daughter at home about the age of this one. I am away from home a good deal, and don't know for certain whether my daughter meets the trains and flirts with the trainmen and passengers or not; but if she does I hope some one will do that which I have done—take her home to her mother.'"

Love One Another

Written by JAS. J. BALLINGER.

THIS admonition of the Apostle John is applicable in all ages, and it should be the prayerful purpose of every child of God to adhere to it; for of all graces love is the most essential. Without its presence, the home is not home; society, where it does not exist, is a feeble pretense to reach a goal,

which is beyond its power of attainment; and the church uncontrolled by its influence is like a forsaken city whose sacred precincts become the habitation of every unclean beast. It is not enough that we speak our appreciation of this crowning grace, neither is it sufficient that its essential nature be sounded from the pulpit; but we as Christians must possess it. We must really love one another. There is nothing that can be made a substitute; for love has no substitute. It comes from above bearing the marks of divinity. It is so different from an earthly product that its presence is readily discerned; and the saintly old Apostle John was so thoroughly convinced of the need of brotherly love in the church of God that he gave much emphasis to it.

It is true, and has always been true that among God's chosen people there is, and has been a difference of opinion concerning many points of belief—points, as we would say, of minor importance; and these differences, in many instances have been the occasion of divisions, strife, etc., which could have been prevented had the real spirit of brotherly love dominated. But as twentieth century Christians, we cannot afford to seek from the mistakes of others excuses for our own failures, but we must come boldly to a throne of grace, and be so completely filled with love that it will be our delight to conform to the above-mentioned.

We must love one another in order to sustain a right relation to God, for if we love not him whom we have seen, how can we love Him whom we have not seen. As our love for our brother wanes, so does our love for God. Experience has taught us that to the extent we lose a real love for our brother in the church, and begin to find fault with him, and magnify his shortcomings, to that extent we find the joy of our salvation on the decline, but the more we believe in, pray for, and love the other fellow the greater the victory in our own soul.

Again, this brotherly love must exist to preserve peace in the family. Every church member ought to desire peace throughout the organization, and seek to incorporate in his life that which is requisite to this end. It is evident that a heaven-born love for God and man is the solution of the problem. The Psalmist exhorts us to seek peace, and pursue it. The Apostle Paul says to follow peace with all men, and again tells the people to be at peace among themselves; but we know that such peace is attainable only where love dwells.

But while it is essential to love one another in order to retain a right relation to God, and keep peace in the church, it is very necessary that such love be manifested in the church to make it effective in dealing with the unsaved. So long as there is malice, evil speaking, backbiting, fault-finding, etc., in the house of God, little or nothing will be accomplished in reaching the sinner, or bringing the believer into the experience of holiness. When love goes out of the heart the glory and attractiveness of the life depart. Of all people, we as representatives of the highest standard of Bible Christians, ought to see to it that our hearts are kept aglow with pure love for the brethren. We ought to pray for each other, be slow to accept an evil report concerning our brother, defend those whose good names are being defamed by the thoughtless or malicious, and keep the unity of the Spirit of love in our church home.

Then, as brethren, we ought to love one another, because God loves us, and has told us in His Word to love one another. Now if God can love us with all of our unclean

Continued on page sixteen

Mother and Little Ones

Our Heroes

Here's a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.
Who strives against self and his comrades,
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says, "No!"

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.
And he who fights sin single-handed
Is more of a hero I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
To do what you know is not right;
Stand firm by the colors of manhood,
And you will overcome in the fight.
"The right!" be your battle cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.
—Phoebe Cary.

Mother's Love

"Oh, mother, see what I have!"
"Why, Billy Grover, where in the world
did you get those little birds?"
"Down in a nest under the bush. And
the nest was crowded so full! There are
three more in it; may I go and get another
one, mother?"
"And what would the poor mother bird
think?"
"Oh, there'll be two left, and she'll never
know the difference. And the nest was so
full before, mother, that I don't see how in
the world she could keep all of them warm.
Maybe she'll be glad if I would take some
of them away."
"Just then the doorbell rang, and mother
did not have time to talk any more with
her little son. Billy took the two birds he
had up to his room, and when he came back
Aunt Kate was there.
"And how's Billy boy?" she said.
"Fine," said Billy.
"Are you going home with me this time?"
"I don't think mother could spare me."
"Oh, she has Fred and Gretna left, and
she'll never miss you, and the house is so
crowded, may be she would be glad if I
should take you away."
Now don't you think it was very, very
strange that Aunt Kate said almost the same
words about Billy's mother as he had said
about the little birds' mother?

Billy didn't say another word, but I can
tell you what he did. He went right up
to his room and he got those little birds,
and then he ran down the walk to the bush
just as fast as his little feet could patter,
and he put those birds back into the nest,
and you should have seen how happy that
mother bird looked.

And now I'll tell you a secret, if you'll
never tell Billy that I told you. When he
came back again to his room, he knelt
down by the bed and whispered:
"Please, dear God, if you will forgive me
for taking those birds this time, I do not
think I ever shall want to take any more
little birds away from their mothers, and
I'll try not to let any other boys do it,
either, if I can stop them."—Olive Plants.

The Lost Dime

Pedro, the little black-eyed newsboy, was
searching all over the sidewalk, though he
could hardly see for the tears he was
bravely, but vainly, trying to suppress.
"What is it that you have lost, Pedro?"
asked another little grimy fellow, with a
bundle of papers under his arm.

"Only a dime," responded poor little
Pedro, choking over his loss. "But I was
saving all I could for mother. I have not
made much today, and we have nothing in
the house to eat but bread and onions. I
was going to take home some real butter to-
night, and it would have tasted so good.
But—now I can't." Still he went on search-
ing, still hoping that he might find it.

Ben, the other newsboy, bent down and
began to hunt for it, too. But it was use-
less. The dime had doubtless rolled into
the gutter at the side of the curb, but he
hated to tell Pedro this. Presently he drew
something bright from his pocket, when
Pedro's back was turned, and laid it where
the latter was sure to see it when he turned
around. Sure enough, he suddenly pounced
upon it, exclaiming, "Oh, here it is! I'm
so glad! And away he hurried after the
coveted butter.

"Why did you do that?" inquired a gen-
tleman who had been watching the little
newsboys interestedly. "You must have
made a lot of money yourself tonight!"

"Oh, no," answered Ben; "but I have only
myself and grandmother to keep, while
Pedro has his mother and three little sis-
ters. Besides, we had butter only last week,
and have most a sack of flour and a bushel
of potatoes. So I could spare the dime lots
better than he could."

The gentleman drew a dollar from his
pocket.

"Hunt up your companion and divide this
with him," he said, as he handed it to Ben.
Then he turned and walked away, his head
bent in deep thought. He almost ran into
a man, a poorly dressed laborer, who
flushed when he saw who it was, and en-
deavored to pass hurriedly on. But the gen-
tleman restrained him.

"About that bill of yours, Jennings?"—
he began.

But Jennings interrupted.
"I'll pay it as soon as I can, Mr. Lowe.
But since Maggie is in the hospital, and I'm
not working steady, it seems as if—"
he broke off desparingly.

"You needn't worry any more about that
bill, Jennings. I believe it's only a hundred
dollars, and I'm sure you need the money
worse than I do. Come up to the office some
time and get a receipt in full for the
amount."

And then he passed on, leaving Jennings
to stare after him, with such an expression
of relief, amazement and happiness on his
face as no one had seen there for many a
day.—Exchange.

Her Vision

She was a little old woman, neither
wealthy nor wise. But she had one great
gift, she saw beautiful visions of the days
when God shall pour out his Spirit upon
our young men, and especially upon her own
beloved boys, who are young men now.
These boys became "her boys" one Sabbath
afternoon, years ago, when the superintend-
ent came to her and said: "Miss B—,
that class of incorrigibles over there—no-
body will have them—what shall I do?
Would you?" There was a moment's hesi-
tation, but couldn't she love them into the
kingdom? All her life she had been asking
God to use her—perhaps this was His call.

So she said, very gently: "I can try, any-
way." And the boys were taken into her
heart then and there, "for better, for worse."
Often it seemed all for worse! Many a
private little cry she had over them, when,
apparently, she failed entirely, and no mat-
ter how interesting the wonderful Guide
Book was, they heeded it not. Many a les-
son they taught her, too. She had often
wondered how one could "pray without
ceasing," but there was no trouble about
that now. When boys occupy your heart, so
that you can't get them out, what else is
there to do? As each face passes before
your mind's eye, the cry to God is as natural

as breathing. And Jacob's persistence: "I
will not let thee go." Ah, it was more than
that for these boys—"I can not let thee go,
except thou bless—and save, every one."

And what was the vision which kept her
faith strong when boys wouldn't come, or
pulled each other over benches, or any of
the thousand and one things boys can do,
when they want to prove that they don't
care? Of course, each one must be a gen-
uine Christian, of the "out and out" brand,
which is the only kind worth being. Men
who are converted down to the last penny
in their pockets—who seek Jesus Christ
first, whose greatest happiness is in using
every atom of God-given manhood to live
Christ before other men, who know Him
not. To introduce men to the one all-pow-
erful friend—could any man want a bigger
job? Not that she wants all these boys to
be preachers—oh, no! Men are needed in
the pews, business men, plumbers, machin-
ists, bankers, clerks, all with the one great
aim, remembering in every act of their daily
lives and work that they are made in God's
own image; that even their bodies are His
temple, and must be kept clean, ready for
His service. There are men needed for pub-
lic offices, big and little—mayors, aldermen
for our towns. Her boys will fill these
places, too, proving themselves men of civic
integrity, who wholly follow the Lord. Such
men will be first in all God's work, and all
they do will be His.

Is the vision coming true? She believes it
is, slowly, in the natural way. Often her
patience flags, and the cry: "How long, O
Lord, how long?" goes up from this waiting
heart. Not all her boys are Christians—
yet. But they will be. Has she not the
word of the First and Only Perfect Gentle-
man? She is trying to fulfill his conditions,
with all her strength of body and soul.
Surely He will forgive and overrule her fail-
ures and mistakes. He has the power, no
doubt of that; He is faithful who promised,
and she knows He wants to give, far more
than His children ask. So she goes on ask-
ing, satisfied that the day is coming when
she will stand before the great white throne,
and say: "Here am I, Lord, and every boy
whom thou hast given me."—Presbyterian
Standard.

The Change in Billy

Etta ran into the sitting room, crying.
"What is the matter?" asked her mother.

"That horrid Billy Allen pulled all the
flowers off of my geraniums. He's always
doing something like that. I wish I could
do something real mean to him."

"O, no, dear. You musn't feel that way."
"Well, mother, do you think he ought to
pull my flowers off?"

"No, of course not. I am sorry that he is
such a naughty boy."

"O, he's just as bad as he can be. It's
just a shame. I have worked so hard with
my flower bed."

"Yes, dear, I know you have. Don't think
any more about it. More flowers will come
out."

"But he is always doing it."

"Perhaps he will not do it again."
But a few days later, just as Etta reached
home from school, Billy was running out
of the garden gate, his hands full of verben-
a blooms. "And there were only a few ver-
benas in flower," thought Etta indignantly.
She was planning to take those to her
grandmother to show her some of the re-
sults of her gardening.

"What shall I do?" she asked her mother.
"Just let him go on taking all my flowers
as soon as they bloom?"

"I'll have a talk with him," returned her
mother. "I am sorry for the boy. He has
no mother, and I'm afraid that the old
woman who keeps house for them does not
know how to train him."

"Well, it's a shame," said Etta. And she
resolved that if she ever got an opportunity
of hurting Billy in some way she would do
it. "I just hate him!"

The next Saturday afternoon Mrs. Bruce
was going to the city. Etta begged to go,
too.

"I can't take you today. I'll ask Jane to
make you some of those ginger cookies you
like so much."

There was consolation in that. "And can I ask Dora to come over?"

"Yes," said her mother. "You can have a nice afternoon together."

Jane was good-natured, and said she would make a lot of cookies. When they were in the oven baking, Etta ran across the street to get Dora. Dora had gone on an errand, but her mother said she would send to Etta's as soon as she got back.

"I'll get things ready while I'm waiting for her," thought Etta. The cookies were done, and, my! how good they did smell! Jane had made a lot of them.

Etta went out into the garden to wait for Dora. She saw Billy walking slowly past. "I s'pose he's waiting for a chance to pull some of my flowers," she thought. The garden hose was lying in a path where Jane had left it all ready to sprinkle the grass a little later. "I'll just turn on the water and give Billy a good dousing before he can get away," was the little girl's next thought.

She stooped to pick up the hose. But just then she noticed how poorly Billy was dressed and how thin he was. She threw down the hose. Of course she didn't want to make him get cold and sick. Then she remembered a story her mother had read to her the other day about doing good to your enemies. Billy was her enemy.

She ran to the gate. "See here, Billy," she said, "do you like ginger cookies?"

Billy stared at her. "I'll give you some if you will come in," went on Etta. "Jane made a lot."

"You're just foolin'," returned Billy. "No, I'm not. Just wait a minute if you don't want to come in."

Etta ran into the house and soon came back with a plate of crisp brown cookies. "Take them," said Etta.

Billy hesitated, and stuffed them into his pockets. Then he turned around and went down the street eating some.

Presently Etta saw him coming back. He came up to the gate and said: "Say, I'm not goin' to pull flowers any more. These cookies are just fine!"

He ran off before Etta could say anything. He never pulled her flowers again.—Emily S. Windsor, in Pittsburgh Christian Advocate.

Jimmie's Victory

By "Sunny."

Jimmy was silently blue. Now this was a thing heretofore unknown in the Wilbur household. His curly red head was usually sparkling with fun—brown eyes glistening and red lips pursed over an ear-splitting whistle or parted in laughter over even, white teeth. His whole being was permeated with good will. But now he slipped silently about the house, avoiding conversation; and when it was forced upon him he answered curtly, and was so cross to baby brother that his beautiful young mother was compelled to scold him.

Mother was perplexed. Surely Jimmy was sick. His ten summers had seen few sick spells, and even then his sunny smile had been unfailing and his temper sweet. Perhaps he was seriously ill. Mother felt his face and found it hot and found his pulse beating like a little riveter.

"Jimmie boy, what have you been eating to make you sick?" asked mother anxiously as she tucked him between cool white sheets and sat down on the edge of his bed.

"Nothin'," he answered crossly. "Then what has happened?"

"Nothin'," his voice quavered. "Tell mother, when you first felt sick," she coaxed.

"Ain't sick," he burrowed into his pillow and twisted about until he faced the wall, then presenting a stubborn little back to mother's surprised gaze.

"Then perhaps there is something troubling you. Won't you tell mother?" He remained silent. Mother softly left the room, troubled over her boy's strange behavior. In an hour she returned, but the little figure in the big white bed was so still that she went away, thinking him asleep. But when the door was closed the big brown eyes flew open and Jimmie said a grimy

hand under his pillow where it closed lovingly over something he had slipped out of his pocket. But the touch of the treasure did not comfort him as he thought it would. Instead it filled him with increasing uneasiness.

What would mother say? What would Ellen, his adored older sister, say? He wished he hadn't done it; he wished it were back with the others on the warm purple velvet bed. But there were so many, and it was such a little one. Mr. Weston would never miss it. And he did want it so much—more than anything else in this world. But still he didn't want it so much now. And he turned over restlessly for the dozenth time.

"It must be most midnight," he muttered after lying still for fully a minute. But when he sat up and reached across to the window shade, he saw to his intense disgust that it was still bright, sunny afternoon. He decided that he might as well lie still, and perhaps he would go to sleep after a while.

The little pearl-handled knife was his now. No, he didn't steal it—he just took it. But what would mother think? Still, Uncle Jack sometimes took apples or peanuts from the bins in front of Mr. Weston's grocery counters; and when Jimmie had watched him, wide-eyed, he had laughed and said that Mr. Weston wouldn't care because he had so many. So why would it be any worse to take the little, tiny knife? With this comforting thought Jimmie turned over once more and resolved that he would go to sleep. Then mother came in again carrying a bowl of delicious cream toast, Jimmie's favorite dish.

"Come, dearie, sit up and eat a bite, and then maybe you will feel better."

Jimmie's restlessness returned at the sight of his mother. "Ain't hungry now," he muttered.

"Never mind, sit up and try it, and maybe it will taste good after all," she smiled.

He sat up, and mother began to pile pillows behind him for him to lean against. As she arranged them her hand struck something cold and hard, and she drew the pearl-handled knife from under the pillows. "Why, Jimmie, whose knife is this?" she asked, surprised.

"It's—It's mine." Somehow his voice was awfully weak and small.

"Who gave it to you, dear?"

"No—nobody."

"Then where did you get it?"

"Down town." His head dropped lower, dragged down by an overpowering sense of guilt.

"Where down town?" Mother's face was white and troubled now. Jimmie stole an agonized glance into her beautiful, sorry eyes.

"Answer mother, dear. I must know, and it's so much better for you to tell me."

"At—at Mr. Weston's."

"Where was it?" Mother's voice trembled.

"In a purple velvet tray with lots of others. He won't care, mother—honest, he won't. He's got so many others." Jimmie spoke eagerly, hoping to comfort her. O, she mustn't cry. He couldn't bear it.

"But, dear, it was—it was stealing," she faltered, and she choked over the dreadful word.

"But, mother, Uncle Jack takes apples and nuts and candy, and he says Mr. Weston don't care; and the knife's so little"—The childish treble broke into a sob.

"We will talk to Uncle Jack about it later. But now I want to tell you about stealing. Almost all thieves begin by taking little things; they don't mean to steal, either; they just want the things and take them as you have. But that does not make it right. Suppose some one saw your new pony and wanted it, and took it. Wouldn't that be stealing?"

"Yes," came from between muffled sobs.

"What do you suppose father would do?"

"He'd get him back."

"Yes. And Mr. Weston must have his knife back, or else you must pay for it and keep it."

"I don't want it now." Jimmie had ceased crying and lay quiet in mother's arms.

"Then you must take it back."

"O mother! To Mr. Weston?" Jimmie

was appalled. Mr. Weston, his hero, would think he was a thief.

"Yes, dear. It is not closing time yet. Suppose you dress and go now, so it will soon be over. Come, mother will help you to dress quickly."

With scarlet cheeks and downcast eyes Jimmie dressed and, with a little knife lying like a lead weight in his pocket, went slowly toward Mr. Weston's store. The closer he approached it, the slower became his lagging steps. How could he face Mr. Weston and tell him he'd stolen the little knife? At last he entered the store and stood hesitating near the desk. Uncle Jack passed him, and tried to joke, but Jimmie turned away with lowered eyes, wondering if the knife showed through his pocket. At last jolly Mr. Weston came back to put away his books.

"Well, little man, what can I do for you?" Jimmie wriggled, but remained silent.

"What did your mother send you for, sonny?"

"Nothin'." Jimmie was very pale now. He raised his eyes, dark with misery, to Mr. Weston's face.

"Well, what is it then? You needn't be afraid of your partner."

The kind voice brought Jimmie perilously close to tears. His hand shot into his pocket and brought out the hated knife.

"Here!" he exclaimed, choking. "I—I took it—out of the tray. Mother made me bring it back. I didn't mean to steal!"—He gasped and stopped, sliding the knife into Mr. Weston's outstretched hand.

Mr. Weston dropped it on his desk—and turned slowly toward Jimmie, who stood beside him with his freckles and red curls making a sharp contrast with his unusual pallor.

"Your mother was right, my boy. Now go home and tell her it is all right. And then let's all forget it."

Jimmie turned and started away. "Here, you're forgetting something," called Mr. Weston.

Jimmie wheeled in surprise to see Mr. Weston standing gravely holding out his right hand. While eyes of gray looked steadily into eyes of brown, Jimmie laid his grimy little fist into the big hand of his hero, and thus began a lifetime love between the two.

Then Jimmie went out and home to mother, still pale under his freckles, but with a firm step and a light heart in which the life of noble manhood was stirring.—Christian Advocate.

The Touch Divine

In the beauty of the morning;
In the glory of the moon;
In the gloaming of the evening;
By the sil'ry light of morn;
Stands a Presence ever near us:
Reaches forth a hand Divine,
And the touch, the touch of Jesus,
Yearns to thrill your heart and mine.

In the house when duties press us;
In the days of stress and strain;
When temptation's hosts beset us;
Through long hours of grief and pain;
Still that Presence hovers o'er us;
Still that hand is stretched to heal;
And the touch, the touch of Jesus,
Bears the soul through woe to weal.

In the days when joys uplift us,
With a gladness none can tell;
When Hope sings her grateful praises;
When Faith trusts that all is well;
Then the touch, the touch of Jesus,
Tunes our lips to joyous lays,
As we sing the love that keeps us
"Simply trusting" all our days.

Oh, that wondrous touch of Jesus!
How it soothes us! how it thrills!
How from countless ills it frees us!
How our heart with rapture thrills!
Holy Presence, hover near us!
Touch Divine, upon us fall!
Till from earth Thy touch releases,
At thy word and at Thy call.

—Jennie Wilson Howell, in Zion's Herald.

THE WORK AND THE WORKERS

General Superintendent Walker

Inquiries come asking where to send special offerings for Dr. E. F. Walker. Let us say again that Rev. Lewis E. Burger, 1505 Ninth Street, Greeley, Colorado, consented to receive and convey any such funds. Brother Burger removed Dr. Walker home to Glendora, California, as soon as was practicable, where he is improving. But the expense at the hospital was large and money had to be borrowed for that purpose.

These offerings for this purpose are special and should not be confounded with the General Superintendent support fund, which goes to Rev. E. G. Anderson, Olivet, Ill.

Announcements

REQUEST FOR PRAYER—A sister desires that the saints join her in prayer for her husband, who once knew the sanctifying grace of God, but who is now a backslider.

NEW ADDRESS—The permanent address of Rev. D. Rand Pierce is 1402 Park Place, Brooklyn, New York.

WANT WOMAN HELPER—A sanctified single woman is wanted to help father and daughter as they travel in meetings, and to do general house work when at home. No children to wait on. Good place for the right one.—REV. J. M. WELLS, *Roby, Texas.*

REQUEST FOR PRAYER—E. T. Moore, of Dickson, Tenn., requests the prayer of the readers of the HERALD of HOLINESS that he may be healed of a complication of diseases that he may be more useful in the service of the Lord.

ADDRESSES WANTED—I would like to get the correct names and addresses of all holiness brethren who own property in Oklahoma City, Okla.—J. W. OLIVER, *Pastor, 1319 West Third St., Oklahoma City, Okla.*

EVANGELISTIC—Any one desiring my help in evangelistic meetings, in tent, church or grove meetings, may address me at once, at 102 Parker Street, New Bedford, Mass.—HERBERT P. SNOW.

NEW ENGLAND PEOPLE TAKE NOTICE—Only a dollar and a quarter per week for a room at the Grandview Park Hotel campgrounds, with privileges of kitchen, dining room and dishes. Good air and scenery; on line of electric, 5-cent fare from Haverhill, Mass. Write W. G. SCHURMAN, 41 Middlesex St., *Haverhill, Mass.*

HOLINESS MEETINGS AND CAMPS

PORTSMOUTH CAMP—The twenty-fourth anniversary of the old Portsmouth camp will be held on Quaker Hill, July 24th to August 3d. Rev. Seth C. Rees, president; Rev. John Norberry in charge. Lending worker, Rev. W. E. Shepard, of Pasadena, Cal. For tents and other matters, address, CHARLES E. DORR, Campground, *Portsmouth, R. I.*

TABERNACLE MEETING—A tabernacle meeting will be held at York, Neb., July 17th to August 2d, C. P. and Edna Ellis, workers. Address THEO. LUDWIG, *York, Neb.*

CAMPMEETING—A holiness campmeeting will be held at Liberty schoolhouse, one mile southwest of Rockford, Texas, beginning Friday, July 31st. Preachers in charge: Rev. J. M. Chase, Miss Lena Sain.

TABERNACLE MEETING—A holiness meeting will be held under a large tabernacle in Forest Park, at Ottawa, Kan., August 8th to 23d. Workers: A. F. Balsmeier, D. Avery Hoover and Miss Lila Balsmeier. All pastors and evangelists are especially invited.—A. F. BALSMEIER.

The Kansas State Holiness Association will hold their twenty-fifth annual campmeeting in Linwood Park, Wichita, Kan., August 20th to 30th. Workers: Joseph Smith, J. M. O'Brien, Fred Mesch, Stella McNutt and Fred Rinebarger. Last year—250 tents, 1,500 campers, hundreds at the altar. We expect enlargement of our borders this year. This camp is interdenominational. To get to the campgrounds, take the Pattie Avenue car to end of line, then go four blocks east. Come and enjoy this Pentecostal feast.—W. R. CAIN.

District News

DALLAS

By request of the Advisory Board of the Dallas District, I have been appointed to fill out the unexpired time of our beloved district superintendent, Brother W. F. Dallas, who was called home to heaven in the midst of his faithful and effectual service to the church. I shall not be able to do the work that might have been done through the able supervision of our departed brother, but I shall do my best. I enter the work with a deep consciousness of my dependence on God; I need the prayers and co-operation of the saints, and this I reasonably expect, so our faith claims great things for the cause of holiness on the District. Rev. W. A. Fulbright takes charge of the work at Lufkin, Batson and Homer, where I have been serving as pastor. He is already on the field, and at work. He seems to fit into the work fine at Lufkin. We are expecting good things from that end of the District while he is there. I have moved to Peniel, and as soon as I get things arranged for wife's comfort I will be ready for service. I desire that the preachers of the District, especially the pastors, write me occasionally about their work. A postal card once a month, or oftener, will help me to help you. Yours to push the battle and take care of the spoils.

P. L. PIERCE, *Dist. Supt.*

SAN FRANCISCO

The all-day meeting for the southern portion of the District was held at Tulare, June 26th. Sermons were preached by Charles E. Smith, pastor at Visalia; G. W. Glover, pastor at Fresno; and the district superintendent, who was preaching that week in the Tulare revival meeting. A conference of the pastors was held in the interests of the work. The attendance of laymen was good, and a beautiful spirit of harmony prevailed. The next meeting will be held with the Waukena church, as soon as their tabernacle is completed. The all-day District meeting, on San Francisco Bay, was held at the Oakland church, July 3d. Thomas Murrish, of San Francisco, conducted the morning service of prayer: W. J. Spire, pastor at Lindsay, who was present, preached in the afternoon, and President Wiley, of Nazarene University, at night. The brethren were glad to greet Brother Wiley, remembering the years of faithful work he has done on San Francisco District. We have finally begun work in our capital city, Sacramento. M. B. Hazeltine and wife are in charge. Rev. S. B. Rhoads and wife are assisting on the start in a tent meeting, being held on the corner of Seven-

TELEGRAM.

New Church Organized

CURTIS, NEB., July 10, 1914.

HERALD OF HOLINESS:

Assisted in a Fourth of July holiness convention at Burroak, Kansas, which resulted in a Nazarene church with eighty clean, typical Nazarene charter members. The pastors, Rev. and Mrs. A. Lienard, had a great revival there last winter with nearly two hundred seekers. I am with Evangelist Cain at Curtis, Neb., at present.

Q. A. DECK.

teenth and K streets. Indications are good for the establishing of a Nazarene work. The parsonage at Stockton was gladdened, July 3d, by the arrival of a fine girl. Brother and Sister Bancroft surely are doing a great service in the Stockton church. The great and pressing need is a church building. The church at Santa Rosa has secured a new location, temporarily, as a place of worship. Not having property, they are compelled to rent. The old location being undesirable, a place more suitable was recently rented, and the pastor, J. M. Spencer, reports renewed interest since the change. The District camp at Oakland, Seth C. Rees and Dr. Breese doing the preaching and Brother and Sister Lillenas the leader in singing, is held July 17th to 26th. The indications are for a large attendance. Pastor Franklin, of Berkeley, attended the Southern California District camp, at Pasadena. President Wiley, of Nazarene University; Proctor Knott and Brothers Shields and Hurd, all of Pasadena, are in attendance at the summer session of the University of California at Berkeley. Miss White, one of the teachers in the University, is also spending the summer in Berkeley. This band is improving the time preaching in our churches, and holding Nazarene University rallies in the various churches. They are a great inspiration to the churches.

H. H. MILLER, *Dist. Supt.*

MISSISSIPPI

The meeting just closed at Ecru, Miss., was the first holiness meeting ever held there. Many heard holiness preached for the first time. We had many seekers, and a number of happy finders. Much prejudice was overcome. As we would preach the doctrine and the power of God would fall on the service, many would say they had never seen the like before. We came to this place without an invitation—just shipped in our tents, secured a place, put up, and went to work. We

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find this is the only way to work in a new territory. We feel that the work will soon be established here. We secured fourteen subscriptions for the HERALD OF HOLINESS, so we feel that we have left fourteen holiness preachers to defend the cause as we go to other new fields. May God bless the Editor and all the staff! I can truly say that we appreciate the paper more each time we get it, and are glad to recommend it to our people. We go from here to New Albany, Miss., to begin Friday night. Pray for us, as we go there, even as we came here.

I. D. FARMER, Dist. Supt.

MISSOURI

Missouri District is pulling up the hill with salvation work in various parts. Our district superintendent, Brother J. L. Cox, reports victory all along the line. We are sorry to report, however, that his little boy has been confined for some time with typhoid fever, but is again improving.

Townley, Mo., a small place about four miles from Malden, has just had a good meeting with some thirty-five or more professions, with Brothers Wright and Hibner. They are now at Bernie, Mo., with good prospects for a revival.

Brother Shirk, of Sumner, Mo., begins a meeting at Chillicothe, Mo., July 14th. Brother Shirk recently came to us from the Methodist church and will stir things in north Missouri for holiness.

Rev. J. A. Hill has transferred from the Maplewood, St. Louis, Mo., church to the Ellington church, where the fire continues to fall in most every service. A young Catholic woman was saved and sanctified Wednesday night, July 1st.

The writer has been to Bunker recently, where we have a live little band, and the Lord gave him one conversion the night he preached.

Brother Hill has also accepted the pastorate of this church.

Brother D. H. Wilcoxon, one of our sanctified boys, will lecture here tonight on his conversion from Catholicism to Pentecost. We are not disturbed with Romanism here, but have all other forms of devilism at large.

Our God is wonderfully working in these parts, and we covet your prayers for continued victories.

We understand Brother Hester will take charge of the Missouri Holiness College, at Des Arc, the coming year.

To the various churches on our District, we desire to state that the missionary funds are a little slow in coming in, and likewise our district superintendent's support is not coming up from the various charges, so let's ask God to lay these matters heavier on our hearts, and wake us up along this line.

Send your missionary money to Brother C. F. Linza, at Irondale, Mo., and the district superintendent funds to Brother J. L. Cox, at Malden, Mo.

Any one not having received the minutes of the last Assembly, write me and make your wants known.

FRED GEITZ, JR., Sec. Mo. Dist.

PITTSBURGH

The fight is on in our District and victory is assured.

The church at Columbus, Ohio, has a meeting now on in a large tent off West High St., on Fifth Ave., Rev. Earl Davis and wife in charge. The meetings will continue every night during the summer months. Give them a call when passing through Columbus.

Rev. Dearn, pastor of our church at Marion, Ohio, will take a much needed rest during the months of July and August. Rev. George Ward will supply his pulpit.

Rev. John Gould, pastor of our church at Warren, Pa., is one of the busiest pastors on our District. He is building a new church and keeping up his pastoral work, which means hard work and long hours. But through it all God giveth grace.

Rev. Howard Welch, pastor at Troy, Ohio, is in a tent meeting with Rev. Durr as evangelist. The church is still booming. There is nothing like full salvation meetings with our people.

The tent meeting at Newell, W. Va., was good throughout. Rev. J. A. Norris, president of Illinois Holiness University, was present, and preached some great sermons on the last Saturday evening and Sabbath morning and afternoon. Sister Sloan preached at night, with seekers at the altar.

Rev. W. L. Douglass, pastor at McKeesport, Pa., is pushing the work of salvation with success. He has a tent now going in Pittsburgh, Pa., with Brother Smith as evangelist. Let the good work go on!

Brother Glenn Gould, of Warren, Pa., is lead-

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Fortieth Anniversary
Douglas Campmeeting
Douglas, Mass. For the Promotion of Scriptural Holiness
July 17 to 27, 1914

Free Tents
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Free Tents **Special Workers**

Will be furnished to all those who can come and attend these great meetings. A small charge is made for bedding, etc., if furnished by the camp. Write and engage one of these free tents at once, and plan on spending your vacation with God's people at old Douglas camp. Living outdoors, amid the pines in a tent for ten days, will do your body great good and your soul will be refreshed and built up at the services, where God has met and blessed so many people during the past forty years.

Rev. C. M. Dunaway, of Atlanta, Ga.; Rev. C. J. Fowler, president of the National Holiness Association; Rev. Bessie B. Larkin, of Philadelphia, evangelist and solo singer. Mrs. Jane E. Read will conduct the daily Children's Meeting. Brother John F. Gibson will lead the singing. Many other preachers and workers will assist. Rooms for two persons for 25 cents and 50 cents a night. Board by the day or week; also on European plan. Make your arrangements early.

For Free Tents, Rooms, Time Tables, Circulars, or other information, write to
Rev. H. N. Brown, Douglas, Mass.

ing the singing in a meeting now going on in Franklin, Pa. The song book used is "Canaan Melodies." They are fine.

Rev. John Gould, of Warren, Pa., was with us one evening in our Franklin, Pa., meeting, and preached a good sermon on the two works of grace. Seekers prayed through at the altar.

N. B. HERRELL, Dist. Supt.

NEW ENGLAND

The writer had the privilege of attending the annual Sunday school excursion of the Pentecostal Church of Brooklyn, N. Y., while enroute to Delanco, N. J. Here we met many of our old parishoners.

Rev. William H. Hoople is now the sole pastor of John Wesley Pentecostal Church in Brooklyn, N. Y. We hear good reports of the work under Brother Hoople.

Rev. J. C. Bearse, of the Pentecostal Collegiate Institute, preached for Brother Norberry while the latter was away to Delanco, N. J., camp. Brother Bearse was made a blessing to the people.

The holiness camp at Delanco, N. J., closed in a blaze of glory. The last Sabbath was a veritable Pentecost. Brother De Weed, from Africa, was made a blessing to the people. Many were saved and sanctified.

The campmeeting at Grandview Park, Haverhill, Mass., was owned and blessed of God in both a spiritual and financial way. The debt of \$350 was provided for in cash and good pledges.

Brother S. W. Beers, of New Bedford, Mass., is now the president of Grandview Park campmeeting association. Many of the friends of Brother Beers are expecting greater results from the camp hereafter, under his administration.

Many of the old friends of Pastor Hoople will be glad to learn that he is not likely to go to California, as Brother Hoople had intended doing

some months ago. The New York District needs Brother Hoople's ministry there for some years to come. There has never arisen any man in the Empire state who came up to the possibilities of this young general of the Pentecostal work.

The blessing of the Lord is attending the work of Pastor John Short and his people as they proceed with their work in the building of their house of God. May their blessed hopes be realized!

Pastor Norberry has had his church membership transferred from our South Providence church to Pastor Short's church in Cambridge, Mass.

Rev. George E. Noble has closed his services with the Prohibition people of the state of Rhode Island, and may help in opening a union rescue mission in Providence, R. I.

We have received many letters from people who are making arrangements to be at POFAMOUTH camp. We think we can safely say that the preaching, singing and music will be the best for some years past.

Mrs. Elizabeth Purdy, missionary to the San Blas Indians, at Cristobal, Canal Zone, Republic of Panama, sends us word that God is blessing the labors of Sister Coope on that island, and the cry is for more missionaries.

We have just received the sad intelligence of the illness of Rev. Dr. H. C. McBride, who is losing the sight of his eyes. Our precious Brother McBride has stood so firm and true for the blessed doctrine and experience of full salvation; will not the saints pray for the blessed man of God?

"KEEP ON BELIEVING."

WISCONSIN

Once again I am coming to the general church to help me on the Montfort property. This is made necessary because of the church general having

Annual Campmeeting,
Pentecostal Church of the Nazarene
Twin Oaks, Pa., July 30-Aug. 9, 1914

Location—Twin Oaks is on the Baltimore and Ohio railroad, sixteen miles from Philadelphia and nine miles from Wilmington, Del. About seven trains run to and from Twin Oaks daily. Conveyances will meet trains at station.

Workers—Rev. H. G. Trumbauer, *District Superintendent*, in charge; Rev. Preston Kennedy, of Binghamton, N. Y.; Rev. Charles L. Slater, *Missionary to Africa*; Rev. A. J. Dolbow, of Wilmington, Del. All the pastors and preachers of the District are specially invited and expected.

Services—Opening service, Thursday, July 30, at 10:00 a. m.; six services daily—preaching at 10 a. m., 3 and 7:45 p. m.; missionary meeting, Thursday, August 6th, at 2:30 p. m.; old-fashioned love feast both Sundays, at 9 a. m.

Rates—Tents, 12 x 12 feet, with floor, \$3.75. Straw provided free. Bed springs, 60 cents; cots, 35 cents. Mention which are wanted when ordering your tent, which should not be later than July 15th. Board, per week, \$4.50; for the eleven days (33 meals), \$7; lodging at low rates. Bring bedding if possible.

For further information, address Rev. J. Trumbauer, 326 North Franklin St., Allentown, Pa.; or, Rev. J. T. Maybury, 1917 West Allegheny Ave., Philadelphia, Pa.; or, Revs. H. G. Trumbauer, H. N. Haas, J. E. Denight, E. C. Krapf.

PRAY AND PLAN FOR A GREAT MEETING!



Pentecostal Church of the Nazarene at Blackwell, Okla.

Rev. J. H. Vance, Pastor

The photo of this church shows the progress of the Nazarene work in Blackwell, Okla. A little over two years ago the little flock of Nazarenes was thrown out of the place in which they were worshipping. The opposition became so strong against them, that they were compelled to give up the battle, or attempt great things for the Lord. So a building was talked of, and it was soon decided that they would put up a church of their own, and at it they went. After much toil and planning and self-sacrificing, the church was completed, and stands today as a monument of what a faithful few of God's followers can do. The pastor, C. A. Imhoff, under whose supervision the church was planned, was called away to take charge

of the school and pastoral work at Hutchinson, Kans., and the present pastor, J. H. Vance, was called to take his place. Since his coming here, he has been kept very busy with the completion of the church, and other religious duties such as only a pastor can truly know, but God's hand has been with us, and we are seeing things move on for God and holiness. Our annual campmeeting will begin July 23rd, and will run to August 2nd. We have been so fortunate as to secure the services of Rev. Bud Robinson as our evangelist, and Rev. C. A. Imhoff as song leader. We cordially invite all the holy men and women in and around Blackwell to come and help us out in this battle.

failed to make any provision for the extension of our work in the homeland. If there is to be an extension, it becomes necessary to appeal to the church in general. This was not necessary when some of our first churches were started. There was then a Home Missionary Board, under the supervision of the Foreign Board, and it was a general board covering the entire field. I have put my life into this work, not taking time to take needed rest, being unable to do it because of the lack of finance. Three days ago I broke down under the strain, and for a time it seemed I would pass away, but the doctor and the Lord pulled me through, and in two nights I was at my place in the tent work. I am preaching almost every night, planning campaigns, taking down and putting up tents, living on all kinds of fare—from chickens to nothing—and God is blessing. But does it not appeal to the church in general that it would be proper for some, at least those who are favorably circumstanced, to help this District a little in getting its work into some places? I do not ask for myself. If compelled (and it looks like it will needs be) I will get secular work for a while, and get the support for myself and family, but I do want some help for the work itself, especially at Montfort. I needed \$300 to get this property out of danger; half of it has been paid or pledged, but the other half is partly due. Are there not at least fifteen members in the 25,000 or more Nazarenes in our movement, that will give at least \$10 each to this work? If so, send it at once to the pastor, Rev. William Bennett, and tell him what it is for. His address is Montfort, Wis. We have turned down for the summer every opportunity to earn money, and given our entire time to the field with hardly more than car fare;

broke up my home, wife and the girls living with relatives, and my furniture stored. Let this be my last appeal.

F. J. THOMAS, *Dist. Supt.*

ALBERTA

The Alberta District Assembly convened at the Nazarene church, Red Deer, on July 1st. Owing to the absence of Dr. Walker, W. B. Tait, district superintendent, presided over the sessions with great acceptance. Public evangelistic services were held each evening and three times on Sunday, when messages were brought by C. A. Thomson, of Regina; Rev. Mrs. M. T. Clink, of Calgary; Rev. E. E. Martin, of Calgary; Rev. Charles E. Thomson, of Stettler, and Rev. Thomas Bell, of Red Deer. At most of these services there were seekers at the altar. The deaconess anniversary, presided over by Mrs. E. E. Martin, was successful in bringing before the Assembly the needs of that branch of our work. Rev. C. A. Thomson, of Regina, in an address on the educational needs, emphasized the importance of taking steps to get a holiness college in Canada, under the management of the Nazarene church.

Rev. E. E. Martin, in presenting the report of the committee on missions, laid stress on the fact that to live and flourish a church must be missionary.

The committee on memorials brought forward some strong resolutions, among them being one in favor of urging upon the legislature, and people, the need of our province in the matter of prohibition.

Throughout all the sessions of the Assembly—business or otherwise—the presence of God was

wonderfully felt, and we trust that during the work of the coming year the same characteristic will be prominent. We look forward with apostolic optimism and believe that God is going to accomplish great things in this northwestern country if we keep true to Him.

REPORTER.

General Church News

FROM EVANGELIST F. H. NEAL AND WIFE

We wish to report that God gave glorious victory at Silverdale, Pa. This is the ninth annual here; the tide is rising, and God's saints are encouraged to go on. A score and more professed to find Christ in His saving or sanctifying power during these ten days, in spite of the heavy weather. The last day was truly the crowning day. The power fell in the good, old-fashioned way, and we needed not that any man tell us God was there—saint and sinner felt His presence.—*Rockville Center, Long Island.*

SARATOGA SPRINGS, N. Y.

We left the Pentecostal Collegiate Institute, June 20th. Stopped the first Sabbath at Worcester, Mass., with Brother and Sister Newell, who are members of our church in that city. Sister Newell was a former student at P. C. I. We received a cordial welcome from the pastor and the rest of the saints. Brother W. E. Roundy and his flock are doing a good work there, and seem to be getting the grip on things. Had the pleasure of preaching to them both morning and evening. They seem to be a very appreciative people. In course of time we may expect a strong work to be built-up there. We left for Albany, N. Y., Monday afternoon and arrived at the home of Brother and Sister Lancing at 5 p. m. They gave us a hearty reception. We were royally cared for while with them. While in Albany I preached twice at the Pentecostal Rescue Mission. The last night there was one seeker at the altar for heart purity. Brother W. A. Wilson is doing a grand work in that city. Sister Rebekah Martin and Alice Patch joined us at Albany, June 25th, and came with us to Saratoga the afternoon of the same day. Brother P. S. Hill, my successor in the pastorate at this place, met us at the station. Arrangements had been made for us to begin services that night and continue over the following Sabbath. During the time we had two all-day meetings, one on Friday, the other on the Sabbath. It was a great pleasure to see and preach to my old parishioners once more. Sisters Patch and Martin greatly endeared themselves to the people by their service in song. They will ever have a cordial welcome in Saratoga. They left us Monday, June 29th, for South Bay, N. Y., to help Brother E. E. Angell in tent meetings. There has been a great advance in the work in the last ten months in Saratoga. A goodly number, under the pastorate of Brother Hill, have been reclaimed and converted, and some entirely sanctified. The work is in a good, healthy condition. The congregations are gradually growing, and the Sunday school is much improved. Brother Hill is proving himself to be the right man for the place. His fervent spirit and genial way are taking hold on the hearts of the people; prejudice is giving way, and croakers and fault-finders are beginning to fall in line and rejoice in what is being done. We are expecting good reports from this work in the future.—J. A. SMITH.

WEST PULLMAN CAMP

The great Chicago camp at West Pullman has passed into history. In some respects this was a peculiar meeting. Many camps are made up of campers scattered over a wide area, while this camp was principally composed of the First Pentecostal Church of the Nazarene at Chicago. Hammond, Ind., was well represented, and some from other parts. Again, in many of our great campmeetings, people come from far and near on purpose to get saved or sanctified, and hence, it is not so difficult to have a number at the altar. This camp had already been gleaned, as it always is, with the Chicago crowd. They keep the church on the run after any who lapse, and so that element did not make much of a showing at the campmeeting. Again, with many of our great camps the patronage from the outside is not prejudiced, and is composed of a Protestant element more or less accessible. This camp had a large crowd, which nightly collected, which was composed of a Catholic element, Bohemians, Poles, etc., who seemed to have no idea what the whole thing meant. Hundreds of these people looked on, and doubtless were as ignorant of salvation as raw heathens. About one hundred tents were

The Great Pasadena Campmeeting

pitched, and salvation began to flow the first night, when Brother Bud Robinson preached, stopping off on his way to Minnesota. Rev. John Wesley Lee rendered valuable service to saint and sinner. Others who preached once or more were, Rev. W. W. Hanks, Rev. R. M. Kell, Rev. J. H. Norris, Rev. Humphrey, Rev. E. P. Ellyson, Rev. Wesley, Sister Bernard, and the pastor, Rev. I. G. Martin. The last day was the best, over sixty souls seeking for pardon or holiness in the last afternoon and night services. The meeting ran on till two o'clock in the morning, with people sweeping in. Such seekers, screaming, crying, agonizing, and coming out like sunbursts of glory! When this Chicago crowd of sin-fighters and heaven-stormers get around a soul he might just as well throw up his hands at once and surrender all. After summing up the professions, it was estimated that the number would approximate two hundred and fifty, without counting any seeker twice. We are thanking God and taking courage for being privileged to have a part in this feast of tabernacles. Our next camp is at Beacon, N. Y., July 10th to 19th.—W. E. SHEPARD.

BARNESVILLE, GA.

We are having a big meeting here. Brother G. O. Crow and wife have been with us since the 11th of June, and we have never reached the place where we feel the Lord wants us to close. When we began there was very little sympathy for our way, but gradually the people are coming. We have had good congregations and fine altar services, with a few sinners saved, one or two backsliders reclaimed, and about eight sanctified. So we are very much encouraged. We intend to organize here, and will give you a report of the meeting later.—F. A. GENNETT.

LOUISVILLE, KY.

We have just closed a tent meeting which we ran four weeks. Much good was done. Sister Nettie Springer, from Indianapolis, helped us in singing and preaching. She is one of the best women preachers in the land. Fifteen have recently joined this church, and we are greatly encouraged for greater things at this place. Souls are being saved right along.—J. G. NICKERSON, Pastor.

KISMET, KAN.

We are to begin our summer meetings at Arkalon, Kan., July 17th, Rev. H. M. Bassett, of Hutchinson, evangelist, and wife and I in charge of the singing and organ. This is a ripe harvest-field, and we are expecting many to be converted and sanctified.—HENRY DUNLAP.

MONTEAGLE, TENN.

Our revival is on with a rising tide. One was reclaimed yesterday, with several seekers. There is an increasing attendance, and the order is good. Brother Tom Turner preached a sermon, which the Holy Ghost honored.—R. H. FUSSELL.

IDABELL, OKLA.

We have held three meetings on our work. Our district superintendent has visited us at Fort Towson, Idabell, and Bokhoma, giving us some encouragement, and God has been able to build up the work to some degree. We have a nice small church at Idabell, neatly furnished inside. There have been a few additions to the membership. Our meeting at Fort Towson, held by Rev. Essie Osborn, for three weeks, was fruitful and will result in several additions to the church. Sister Osborn is a good preacher, and her two singers did nobly. Our meeting at Idabell, held by Rev. B. F. Pritchett, resulted in about forty saved, and several sanctified. Brother Pritchett is a strong preacher, and straight on holiness lines. Sisters Dameron and Verner sang the gospel for us during the three weeks. We will begin our meeting at Bokhoma, July 25th. Sisters Fannie D. Tanner and Emma Coon will commence their evangelistic meeting at Donalsonville, Texas, July 10th, and continue through the year.—REV. M. C. COON, Pastor.

GRANDVIEW CAMP

The Grandview Park campmeeting, June 30th to July 5th, was a season of great blessing and victory. There were many seekers, and they came readily. Besides raising the expenses of the meeting, nearly \$400 worth of stock was sold. The election of officers resulted in the following choice: Rev. Samuel W. Beers, president; Rev. John Norberry, first vice-president; Rev. M. E. Borders, second vice-president; Rev. W. G. Schurman, secretary; Rev. T. E. Beebe, treasurer; D. G. Ryan, superintendent of grounds and buildings. The Advisory Board consists of L. W. Hanson, L. D. Peavey, A. H. Higgins, A. J. MacNeil, C. J. Washburn, F. A. Hudson, G. W. Horton, T. M. Brown, and B. L. Marshall. The pastors of the

The largest yet.

The last Sabbath, the audience numbered fully 3,000.

The order of the camp was perfect, largely due to the care and kindness of Brothers Davis, Prater and Blaisdell.

The singing was like the roll of the sea. A choir of 150 with seven cornets, two violins, two trombones, tuba, baritone, melphone and clarinets, with the piano. "Canaan Melodies" were greatly enjoyed. About 1,000 copies were sold by Friday. E. F. Wilde, the song leader, put vim, sweetness and power into the singing.

Solos, duets and quartets, with harp and guitar accompaniment thrilled everybody, and such scenes of rejoicing cannot be described in cold type.

Rev. R. T. Williams captured all hearts. He preached with plainness, effectiveness and spiritual discernment. He is a delightful spirit, solid, earnest and true to the doctrine of holiness.

Rev. Seth C. Rees swung into line with great power and glory. His sermons are unique, but always bring results. He has lost none of his old time power.

Dr. Bresee preached a striking sermon on temptation, and Prof. A. J. Ramsey preached one marvellous sermon on faith. Ramsey is one of the greatest expositional preachers of this country.

Rev. W. C. Wilson, district superintendent, led the camp, looking after the numerous details with the precision of an old general. There was perfect unity, and this helped to bring about the great victory.

Rev. Fred B. Green, the superintendent of grounds, is a master hand. He had everything in shape for the opening service. Over 200 tents up, a main tabernacle seating 2,000, with platform for 200, a big cafeteria seating 250, with every modern convenience. A grocery store, with office, telephone, adding machine, electric lighting system, etc. There is no such modern camp anywhere. Green does the business, is an indefatigable worker, and is always sweet and cheerful. He will have charge next year.

Brother Guy McHenry, with Mrs. McHenry and mother, had charge of the cafeteria. The food was superb, and the crowds to eat it were great. Over 1,000 were fed at noon on the last Sabbath. There were many other days nearly as large. The help in the cafeteria worked faithfully and hard. But they have the satisfaction of knowing that all the people were more than delighted.

The children's meeting this year was a special feature. There were probably 150 children on the ground. Mrs. Rees led the work, and scores of

New England District were the preachers and Revs. Borders, Beers, Bearse, Winchester, Smith, Riggs, Jones and Brown were owned and blessed of God. Mrs. L. Henderson, of Danbury, Conn., and L. D. Peavey, with the writer, also assisted. John Gibson was the leader in song, and Mrs. Keeler, of Danbury, Conn., Mrs. Reynolds, of Haverhill, and Miss Barnard, of Lowell, were the soloists. The services never ran more smoothly, an excellent spirit in kitchen, dining room and tabernacle. Arrangements are already being made for the largest camp during our three days' fall meeting ever held on the grounds.—W. G. SCHURMAN, Sec.

NAMPA, IDAHO

The dear Lord is abundantly blessing us in Nampa. Brother Harry Hays, district superintendent for Idaho-Oregon District, my two babies and myself, made a trip by automobile to Burns, Ore., a distance of nearly two hundred miles, over rough mountain roads, but were well repaid for the pleasure of visiting and worshipping with the saints at Burns. It was a time never to be forgotten. We also had the pleasure of meeting Brother H. D. Brown, who has since made us a very pleasant visit at Nampa. We are expecting a great time in the Lord, July 31st to August 9th, at our campmeeting, with Brother and Sister Rees and the Ladies Quartet from Nazarene University. Everything looks bright for a prosperous year for the Idaho Holiness School at Nampa. We had a good day, July 4th, with the church at Boise. They are in a meeting with Brother Sinclair.—EUGENE EMERSON.

WOONSOCKET, R. I.

We held an all-day meeting Sunday, July 5th, with a love feast in the morning, followed by a sermon by the pastor, Brother Meyers. The

children were either converted or sanctified. They had a hallelujah march the last Sabbath and made an offering for Hallelujah Village in India. The little people gave the splendid sum of \$29.

Brother Wallace, recently returned from Mexico, reported the meetings for the daily papers. He was faithful, and the papers gave us most excellent reports.

F. Story Spangler, the treasurer, was abundant in labors, and cared for every detail of the business end of the camp, which is large. Enough money was given to pay all expenses and provide for a deficit of last year. The whole camp cost about \$3,500. The treasurer's address is 445 Miles St., Los Angeles, Cal.

Mabel Hanson, representing the Publishing House, sold a good stock of books and Bibles. She is a beautiful spirit, courteous, kind, and can do business. She is a very capable representative.

There were over five hundred at the mourner's bench. Many of these prayed through, some at the midnight hour. The spiritual results of this wonderful camp meeting cannot be calculated. Scores and hundreds went their way filled with the new wine of the kingdom. The whole District was given a great spiritual uplift.

C. E. Jones, business manager of the Nazarene University, was on the job, and sold a number of lots, besides doing other profitable business for the University. Jones is a hustler, sleeps little, works nearly all the time, and is bound to make the University a financial success. Every one who sees the University grounds, agrees that they surpass anything of the kind in the United States.

Next year the camp will be held the same date, except that Monday will be included—June 25th to July 5th is the date. Many were so delighted that they have already spoken for a tent the coming year. Rev. L. N. Fogg of New England, Rev. Fred Mesch of Whittier, Cal., and Rev. Haldor and Bertha Lillenas have been invited as the special workers.

We need a new, permanent, well-built tabernacle, a drinking fountain, and some more tents. Here is an opportunity for an investment that will bring the largest possible dividends in the years to come. The tabernacle will cost \$5,000; the drinking fountain about \$500, and the tents from \$15 to \$20 each. Who wants to make an investment?

There were other faithful workers, whose names are not mentioned. But the Lord knows about them all. It was a remarkable camp, whose influence will be felt to the ends of the earth, and throughout eternity. We hope and pray that it may be larger next year.—C. E. CORNELL.

Lord's Supper was observed at the afternoon service. Brother George Saffash, a student of P. C. I., led the praise service. Brother G. Edwards, of Pawtucket, preached. There was one precious soul at the altar at the close of this service. The evening meeting was in charge of Brother R. H. Whitman, of Providence. Three young people were at the altar; two testified to the pardon of their sins. Truly, God is with His people! We are believing and proving Him, and expecting great things in the near future.—LUCY MAYNARD, Sec.

FROM EVANGELISTS ALLIE AND EMMA IRICK

The Lord gave us a gracious revival with Pastor E. W. Wells, at Ballinger, Texas. Not a few found pardon and purity. The church is in an excellent condition and Brother Wells is loved and appreciated by his church and the town. We are informed the revival continues to roll on and many souls are plunging into the fountain. Brother Henson and Brother Bost are continuing the meeting. We are in the midst of one of the greatest campaigns of our life in Birmingham. The tent is pitched on the Gypsy Smith lot, and the folks are coming. Best of all, the fire is falling; souls are being saved, reclaimed and sanctified in most every service. It is truly wonderful to witness the attendance, the deep interest and the sweeping salvation scenes around the altar. There is in bright, full view a great Nazarene church here, and without a doubt it will develop during this campaign. Some of the very cream of earth in and around this prosperous, fast-growing city—and they love radical, aggressive holiness. The only thing we regret now is that we haven't three full months to put in this great metropolis. The mammoth tent, the crowd of workers and the tens of thousands of hungry souls in this city who don't hear much gospel, and the wide-open door for a

good, well-organized, sensible and intensely spiritual enterprise would result in one of the strongest centers for God, for holiness and the Nazarene church in all the South. Such a plan, no doubt, is the ideal and the Biblical program for these large cities. We go next to Vincent Springs, Tenn., camp, July 17th to 27th; then to Many, La., July 31st to August 9th; Ozark, Ark., August 14th to 24th; Ashland, Ky., August 28th to September 7th; Nauvoo, Ala., September 11th to 21st; Morrilton, Ark., Sept 25th to October 5th; Shreveport, La., October 10th to 20th.

BARNESVILLE, GA.

The fight has been renewed. We began the battle three weeks ago at this place. The first two weeks the enemy was stubborn, but God honored our preaching, prayers and faith, and victory came. Souls are getting saved, reclaimed and sanctified. One Campbellite preacher got sanctified, and testified definitely to the blessing. Some of the best people in town are getting the experience of holiness. We intended to close Sunday night, but the interest was so intense we could not. The meeting was held under a large tabernacle, owned by Rev. J. A. Williams, of Cerro Gordo, N. C., who came down Saturday and wonderfully blessed us all in songs and prayers. Our time was out on the tabernacle and we told the people if it was the will of the Lord and the wishes of the people we would continue until the 20th, so they, unanimously voted to continue, also paid the rent on the tabernacle. We moved the tabernacle in the heart of the city, and after two nights of rest we will renew the fight tonight. Our next engagement will be with the Methodist Episcopal Church, South, at Blackshear, in south Georgia.—G. O. CROW AND WIFE.

NAMPA, IDAHO

The prospects for our new work here are fine; everything moving off beautifully, and our opportunity is unusual for a splendid Sabbath school here. The people are much encouraged; they like the Nazarene literature, and each week develops new inspiration for greater things. All are contemplating a great time at the campmeeting at Nampa in August. Pray for us.—LOWELL H. COATS, Pastor.

BROOKLYN, N. Y.

BEDFORD CHURCH

The regular monthly all-day meeting will be held in the Bedford Pentecostal-Nazarene church, Manhattan Ave., corner Ainslie St., Brooklyn, N. Y., Friday, July 24th. The services will be as follows: Prayer service, 11 a. m. to 12 m.; praise and testimony, 2:30 p. m.; preaching, 3:00 p. m.; praise and testimony, 7:30 p. m.; preaching, 8:00 p. m. Tea and coffee served to those bringing lunch. Come and spend a day in the house of the Lord.—LOUIS B. REED, Clerk.

HARRIETTA, MICH.

Sunday, June 28th, was a great day for the Nazarenes in northern Michigan. Brother A. T. Harris, of Falmouth, Mich., was with us. The spirit of the Lord was upon us from the first service. Following the morning sermon was communion service. Then we had an old-fashioned basket dinner, after which all went to the lake, where Brother Harris baptized sixteen converts. In the evening service Brother Harris brought an earnest and able message on the second coming of Christ. Six came forward for prayer; three were blessedly sanctified. Our God is bringing things to pass through the power of the holy people. We have taken four new members into our new church organization at South Boon: We need a church building there badly.—CHARLES AND MYRTLE HANKS, Pastors.

HIGHWAY, KY.

This is my third meeting since my last report. The first was held in Burnside, Ky., where the Lord gave us victory and the devil gave us much opposition. At the first part of the meeting the Tongues folks came with a full force of workers, but the Lord helped us to preach, pray and keep our hands on the situation, until a few sought and found God. We closed in a wave of glory, with the people helped, strengthened and encouraged to go on. After the close of this meeting I started to the Knob region of the Cumberland mountains, riding the stage all one day and part of one night over some of the roughest roads, steepest hills and crookedest paths I ever saw, coming over fifty miles from the railroad, arriving at the Highway church on Tuesday morning. I preached to these people a few days while resting. I found the church in good condition and growing in every department. Brother I. T. Stovall is the pastor. He is a devout man, a good preacher, and knows how to run a church in a

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25 And Mē-thy'sē-lah lived an h
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26 And Mē-thy'sē-lah lived after

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Kansas City, Missouri
2109 Troost Ave.

Order
Today

systematic way, and keep things going. On Friday night, Brother Stovall and I started a meeting at Greengrove, in an old soldiers' tabernacle, where the boys had been used to coming to do their drinking, fighting, shooting and carousing. We were entertained about two miles from the tabernacle, walking to and from the meeting most of the time, over more rough roads—the hills so rough and steep that when we did ride we had to walk up the hills. We closed this meeting with seekers up to the last night, four praying through. We prayed with one man on Thursday night; he was saved on Friday, and died shouting on Saturday morning. That is what we call getting them clear through to the Pearly Gates. We are now on Hogback Ridge, holding two services a day, with seekers at the altar. I go from here to Lacy's chapel for my next meeting.—A. F. BALSMEIER, Evangelist.

OZARK, ARK.

On the night of July 2d, we closed a great revival in Ozark. It has been years since such a victory has been won here. Ozark had gotten to be a hopeless place with some. Hardly anyone had faith for a revival. But, thank God! a few held on in prayer and fasting, and at last we saw the glory of God. His people met conditions, prayed through, the power fell, and many were the slain of the Lord. Rev. E. G. Roberts and wife, of Pilot Point, Texas, were the evangelists. Brother Roberts did some great preaching. His messages were unctuous, powerful and in the Spirit. Sister Roberts proved herself efficient in song and at the organ. The last night of the revival was given to Rest Cottage Rescue and Orphanage. God's seal of approval was on this service. Two of the orphan children were with us and rendered great help in special songs. An offering was taken for the Rescue and Orphanage, amounting to \$68.88 in cash and pledges. We received four into the church and two more will join soon. We praise God for the gospel of holiness. It will win anywhere. I am now at Cross Roads in a meeting. Good beginning; souls are praying through.—A. B. CALK, Pastor.

BROOKLYN, N. Y.

We have now spent three Sabbaths with the saints of the Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, and the beginning of our pastorate has thus far been very hopeful. We arrived here on Saturday, June 20th. We had the

privilege of attending a very pleasant farewell reception to our immediate predecessor, Rev. J. A. Ward, with whom we have enjoyed a delightful friendship of fifteen years. He had labored faithfully with this church for six years. His pastorate in Providence is opening auspiciously. Our coming was at an inopportune time, as already some of our people were out of town for the summer and the normal attendance consequently more or less reduced, but, nevertheless, our congregations have been very encouraging. This church, like many others, stands in need of a good revival. The coming of a new pastor is usually a favorable time to reach new altitudes of spiritual interest and blessing, and, by the help of the Lord, we are expecting a rise in the tide. The class meeting, which had run down seriously in attendance, is already taking on new life. The attendance was good this week. Numbers of new people are already seen in the congregation, especially Sunday evenings. The first break at the altar came last Sunday night, when two souls professed victory. Our journey from Vancouver, B. C., was long and wearisome. This was relieved somewhat by a few days' stop in Calgary, where we were the guests of Rev. and Mrs. F. McDowell. We enjoyed greatly our meeting with the saints here, where we spent two months of labor a year ago. Brother and Sister Martin, the new pastor and wife, are greatly beloved of the people and are already getting a strong hold on the work. The outlook is very promising. They labor among the Guest of folks. It was refreshing to meet again with our old and greatly beloved friends Blakney Peel and family. Before leaving for the East we spent a month visiting points in Washington and Oregon. We first assisted in a union holiness convention, held in the Methodist church at Stanwood, Wash. Both the writer and Mrs. Pierce spoke twice each in these services. Mrs. Dr. Lewis, of Everett, was in charge, assisted by Sisters Cobb and Campbell; a number got through. At Everett, Wash., we were privileged to attend a union holiness convention, where Evangelist C. B. Allan was the special speaker. The writer spoke on Sunday morning at the Pentecostal-Nazarene church. At Portland, Ore., we were delighted to meet old-time friends of the East in the persons of Rev. C. Howard Davis and Richard McDonald and their families. It was refreshing to sit down and talk over the former good times we had enjoyed together. Brother and Sister McDonald were among the trophies of our pastorate in Lynn, Mass. I

A Beautiful Location

We are moving Trevecca College to a beautiful location, near the city—one of the loveliest spots to be found in the vicinity of Nashville. This will give the students the advantage of both country and city life. They will be close enough to get the practical training in the city, in the Tabernacle services and the many other opportunities for personal and public ministry which they have hitherto enjoyed. Besides, the great advantage of being in a retired, quiet place for study. We have purchased 87 acres, comprising the home of one of the old families of the state.

It is our purpose to hold our annual convention here in connection with a 10-day campmeeting. There is a beautiful grove, well watered, affording every needed facility for an ideal camp.

We have been crowded for room, situated as we were, in the very heart of the city, where land was worth so much. Moving out will enable us to make room for a great many more students who may want to come. Our rule is to admit all who give promise of usefulness, whether or not they have money. We do not undertake to put them through free, but make just such terms as they can meet. The students generally prefer to give full time to study, while in school and then work for their expenses during the summer. Trevecca extends a hearty welcome to all who wish to prepare for a larger usefulness. Let any who are interested write for further information.

J. O. McCLURKAN.

preached for Brother Davis on Sunday evening and left Portland on the Tuesday following for the Northwest District Assembly, at Seattle, traveling in the special car of the Oregon delegation. The Assembly was a very inspiring occasion. Dr. Bresee was "full of faith and the Holy Ghost," and led the hosts on with his old-time swing of victory. He seemed as full of vigor and holy enthusiasm as when we first met him several years ago. Sister Bresee also graced the gathering by her presence and testimony. The work in the West seems to be prospering well and some of the reports given were of a soul-stirring character. The writer spoke at the closing service on Sunday evening. The altar service ran till near midnight and a number prayed through to victory. It was observable that the tide of salvation was kept up to a good pitch at all the evening services. Many of our Assemblies could be improved along this line if they labored and prayed more earnestly for larger results. While in Everett the writer suffered an attack of heart weakness that lowered the pulse to around fifty. This continued for days. It returned again on Saturday of the District Assembly, making Sunday's speaking very difficult. Recovery has been gradual, and, though not complete, is constantly progressing. We have secured a well-located flat, convenient to the church, and have gotten nicely settled in house-keeping, after two years of sojourning in the West. We are located at 1402 Park Place, Brooklyn, N. Y.—D. RAND PIERCE.

WEBSTER CITY, IOWA

God is graciously undertaking for us. Prayer meetings and Sunday services are increasing in attendance and interest. On the Fourth some of our out-of-town members came in, and after-dinner in the park, we went to the church where the pastor preached a short sermon from John 8:32-38, after which we enjoyed a praise and testimony meeting. We received two into the church, both heads of families, one for whom we have been praying for several months. At 7:30 we had another blessed time in the open air, down town, where a large crowd gathered and listened attentively to the singing and testimonies. A brother, who lately came from Kansas, said he had been reclaimed in a meeting held by Brother and Sister Raney. He said he did not see his need of sanctification at that time, but he had since, and said, "I'm going to get it." Monday night, while we were having our monthly Board

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As Others See It

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meeting, he heard from the skies, and after praising God for such freedom, being overcome by the glory of it, he lay prostrate on the floor for some time. He was at prayer meeting Wednesday, with a clear testimony. Our tent meeting begins July 22d. Our district superintendent, Brother E. A. Clark, will be with us for the ten days, and Mrs. L. D. Levi, of Marshalltown, will be in charge of the singing.—F. B. GOWLAND, Pastor.

THE TOPKIA, KAN., CAMP

This camp has closed. Much good, we believe, was accomplished. The services were held at the large agricultural hall on the State Fair grounds. Revs. A. C. Kosier, A. S. Clark, E. H. Cook, Williams, and others, are faithfully pressing the work of holiness. Rev. E. B. Cole, of Guthrie, Okla., was our co-laborer in the preaching of the Word. He plows deep and cuts close. Our next meeting is the Greenville, Texas, camp.—ANDREW JOHNSON.

MULBERRY, ARK.

We opened our summer's campaign in Jonesboro, Ark., with my brothers, Preston and John. The Lord gave us a gracious meeting; quite a number of souls were saved or sanctified. Our next engagement was at Ozark, Ark., with Brother Calk as pastor. There were many hindrances to be overcome in this meeting, but from the first our faith claimed victory. Quite a few of the church people (and others) had decided the days of revivals were about over in Ozark, but God broke through, convinced the people, saved sinners, reclaimed backsliders, and sanctified believers. The people in general agreed it was the greatest meeting held there in twenty years. Some forty souls prayed through to definite victory. In some respects this was one of the greatest meetings we were ever in, in the South; not numerically, but on account of the manifestation of the Spirit. Sometimes during the preaching the saints would get blessed and break forth in shouting and praising the Lord, and all would feel it was good to be there. We never had any one to stand by us more nobly than Brother Calk and his godly wife. They are two of God's choice people, and know how to get under the burden and weep for souls, and to shout the victory when they come through. The church was built up and encouraged to undertake great things for the Lord. We opened up at the above place, July 4th. We have been rained out several services, but God is working now, and four

souls have prayed through. Interest is increasing; large crowds are in attendance, and conviction is resting on the people.—ERNEST G. AND JAMES ROBERTS.

MALDEN, MO.

The meeting at Townley, four miles from Malden, was a success in every way. Brother Hibner and wife, with Sister Nellie Davis, were the workers. Sister Wilson and Sister Thomas, of Malden, were in the meeting some of the time. On the last Sunday of the meeting three wagon loads went from here, took their dinners, and stayed till after the night service. Brother Hibner and his wife preached some straight sermons. They are in the Lord's hands. The altar services were wonderful, the altar being crowded most every service. There were twenty-two at the altar at the closing service. Several were saved; a few were sanctified and quite a few became "Reubenities"—they stayed in the wilderness, but fought for those who crossed over into Canaan. Two have put in their membership with the Malden church. Pray for the Towaleys folks. There is a regular chain of meetings going on in southeast Missouri. Brother Hibner went on up to Bernie, where the glory still holds. The McCormick sisters are at Campbell, Brother J. E. Bates is at Caruthersville, Brother Henshaw, an interdenominational holiness preacher, closed here Sunday night, and a holiness woman is at Lilbourn, Mo. Holiness folks don't intend the devil to have unobstructed right-of-way. The District Assembly meets here in October, and we're expecting a feast of good things.—ERNA PATTERSON, Church Secretary.

MALDEN, MASS.

Many of our people have just returned from Grandview Park camp, and are all "fired up." Great steps were taken towards liquidating the indebtedness of this campground. Brother B. L. Marshall, of Haverhill, preached the old-time gospel for our church Sunday, while Brother Borders was at Grandview. Great salvation meetings are the order at Malden right through the summer. Open-air meetings are simply tremendous; souls are still finding God.—L. D. PEAVEY.

STOCKTON, ILL.

We have just closed a two weeks' meeting here with Brother McFarland, of Creston, Iowa, as evangelist. The interest was good, but the prejudice against us from the others churches hindered

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B. F. HAYNES, D. D., Editor
C. A. MCCONNELL, Asst. Editor

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C. J. KINNE, Agent

District Assemblies to Be Held

Alabama	Oct. 28-Nov. 1
Arkansas	Oct. 7-11
Chicago Central	Olivet Sept. 30-Oct. 4
Dakotas-Montana	Surrey, N. D., July 23-28
Dallas	Nov. 4-11
Eastern Oklahoma	Nov. 4-8
Hamlin	Nov. 11-15
Iowa	Sept. 23-27
Kansas	Sept. 2-6
Kentucky	Oct. 7-11
Louisiana	Nov. 11-15
Mississippi	Nov. 4-8
Missouri	Oct. 14-18
Nebraska	Sept. 9-13
New Mexico	Nov. 24-28
San Antonio	Nov. 18-22
Southern California	—First Church, Los Angeles, Aug. 19-23
Southeastern	Oct. 21-28
Tennessee	Oct. 14-18
Western Oklahoma	Nov. 11-15
Wisconsin	Sept. 17-20

The Assemblies are to convene on the day announced, at 9 a. m. It is expected that a great preparatory service will be held the preceding evening.

P. F. BRESEE, Gen. Supt.

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Vaughn Spgs., P. O. Lafayette Spgs., July 26-Aug. 2
- MISSOURI**
- J. L. COX.....Malden, Mo.

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- D. H. HUMPHRIES.....Hugo, Okla.
- WESTERN OKLAHOMA**
- S. H. OWENS.....Bethany, Okla.
Clayton, N. M., July 17-20
Knowles, Okla., July 24-28
Comanche, Okla., July 31-August 9
Lone Grove, Okla., August 10-17
Eagle City, Okla., August 20-30
Bethany, state camp, September 3-13
- PITTSBURGH**
- N. B. HERRELL.....Olivet, Ill.
New Mayville, Pa., July 13-22
Logan, Ohio, July 24-Aug. 2
- SAN ANTONIO**
- Wm. E. FISHER.....San Antonio, Texas
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Chattanooga, July 16-17
Cowan, July 17-18
Pelham, July 18-19
Sparta, July 20-21
Doyle, July 21-22
Shelbyville, July 22-23
Himesville, July 23-24
Hawthorne, July 24-25
Blakeville, July 25-26
Water Valley, July 27-28
Fly, July 28-29
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- H. G. TRUMBauer.....Allentown, Pa.
335 North Sixteenth St.
- WISCONSIN**
- F. J. THOMAS.....Livingston, Wis.
Milwaukee tent meeting, care C. Griffin, 729
Muskego Ave., July 24-August 9

the attendance. The meeting was a feast to our souls. A few came to the altar and found God. Brother Jesse Brown, a student from Olivet, was with us and assisted in the singing, and proved a great blessing. He is preparing himself to become a holiness preacher.—E. R. BERRY, Pastor.

WALDRON, ARK.

I am four miles east of Waldron, in a good meeting. Some of the evil-minded threw rocks and eggs during the service the first Sunday night, creating quite a disturbance, but I preached right on, and the Lord blessed. Souls are praying through.—A. G. RIDEOUT.

OPENING FOR MEETING

I want to write of a good opening for a meeting for some Nazarene workers who are willing to go into the needy new fields. There has never been a revival there since the county opened, thirteen years ago. I have been doing missionary work and found this place without any regular preaching. I preached once a month for about a year, but had to leave because of failing health. I left many friends to holiness, and a Sunday school organized. The place is Kirby schoolhouse, three miles southeast of the Saddle Mountain postoffice, twenty miles south of Mountain View, Okla. There are very few in the community who are Christians, but they will welcome and stand by a Nazarene meeting.—JAMES R. McCLUNG, Victoria, Texas.

Love One Another

Continued from page seven

traits, and come down into our hearts to live, and is so desirous that we manifest the same love toward each other, it seems that we ought to do our best to prevent divine disappointment. Our brother may differ widely from

ourselves in many respects, but what is that to us if God is using him. His methods of service may not coincide with our views, but if the Lord is not making complaint we had better be cautious as to what we say and do.

I love the Church of God. I love our own denomination. We have come into this divinely instituted organization from various denominations, and from the outside. There is a diversity of opinion concerning some points; but we unanimously agree on the cardinal doctrines, and this is the essential thing. Let us love one another and keep on loving one another until God is so well pleased with us that He will enlarge our borders, drive back the enemy, and put us on exhibition before the world and backslidden churches, so that through us hungry souls will be brought to the Savior, who will forgive their sins and cleanse them from all unrighteousness.

Berries, Not Briars

A man met a little fellow on the road carrying a basket of blackberries, and said to him:

"Well, George, where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come with a basket full of such nice, ripe fruit?" asked the man.

"Yes, sir," said George, heartily. "She always seems glad when I hold up the berries, and I don't tell anything about the briars in my feet."

It is sometimes easy to talk of the little disappointments and hard things we have to do. Let us try to forget them and think of all the wonderful, good things we will enjoy, and like George try to hold up the berries and say nothing about the briars.—Selected.

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